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ПАТРИАРХИИ

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THE JOURNAL
OF THE MOSCOW
PATRIARCHATE
1972 1



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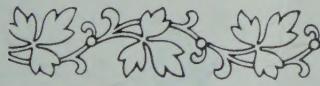


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THE JOURNAL OF THE
MOSCOW PATRIARCHATE

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РОЖДЕСТВЕНСКОЕ
ПОСЛАНИЕ

ПИМЕНА,
Патриарха Московского и всей Руси.



ОГОСУДАРСТВЕННЫЕ
УКАЗАНИЯ

на
1952
год

ОГОСУДАРСТВЕННЫЕ
УКАЗАНИЯ

на
1955
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de MOSCOU

NUMERO SPECIAL



ПРАВОСЛАВНЫЙ
ЦЕРКОВНЫЙ
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на
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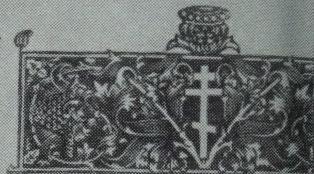


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Издание МОСКОВСКОЙ ПАТРИАРХИИ • МОСКВА



ПАСХАЛЬНО
ПОСЛАНИЕ



КО ДНЮ

ЦЕРКОВНОГО ПРАЗДНИКА
800-летия МОСКВЫ



Православный
Церковный
Календарь



1963 год

Издание МОСКОВСКОЙ ПАТРИАРХИИ

Православный Церковный
Календарь



1973



1967

OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ»

To the Chairman of the Publishing Department of the Moscow Patriarchate and Editor-in-Chief of the JMP,
the Most Reverend Pitirim, Archbishop of Volokolamsk

I congratulate Your Grace and the workers of the editorial office upon the thirtieth anniversary of the publication of "The Journal of the Moscow Patriarchate."

The official organ of the Russian Orthodox Church fulfils the task laid upon it right worthily, giving a many-faceted view of the inner life and outward activities of our Church, of her past history and present service to God and man. The journal contributes its mite to the work of salvation among the children of the Church and is read with lively appreciation and gratitude by its subscribers. In the persons of its many authors—bishops, clergy, theologians and other servants of the Church—the journal may be said worthily to represent the whole Plenitude of our Church. Besides the journal, the books of Holy Writ, service books and other publications issued by the Publishing Department are of great practical help to the priesthood in its pastoral labours.

The journal is of service to the catholic unity of our Church with all her Local Sister Churches, bearing witness to the living bond between Orthodox Churches in the spirit of the love of Christ. Particularly valuable is the fact that the life and religious publications of our Orthodox Sister Churches are reflected in the pages of the journal.

In serving the cause of Christian unity the journal is in itself an example of fidelity to Orthodox doctrine and, at the same time, it strengthens the ecumenical contacts of our Church with Christians of other creeds.

It is with gratification that we note that the journal invariably proclaims the high patriotic spirit of our Church, which is and always has been one of her fundamental characteristics, and her participation in the peace movement, according to the commandment of Christ.

I call down the blessing of God upon the most useful service to the Church rendered under obedience by Your Grace, her editorial staff and all those who contribute to the publication of the journal.

PIMEN, Patriarch of Moscow and All Russia

Patriarch's Ukase

By a ukase dated September 9, 1973, of His Holiness Patriarch Pimen of Moscow and All Russia, the following hierarchs were elevated to the dignity of archbishop for their diligent service to the Church of God:

Bishop Varfolomey of Tashkent and Central Asia;

Bishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary.

PATRIARCHAL AWARDS

On September 12, 1973, in connection with the thirtieth anniversary of the publications of "The Journal of the Moscow Patriarchate" His Holiness Patriarch Pimen awarded the following workers of the Editorial Offices.

Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department of the Moscow Patriarchate, Editor-in-Chief of "The Journal of the Moscow Patriarchate"—panagia with a personal dedication;

Evgenny Alekseyevich Karmanov, Executive Secretary of the Editorial Offices—the Order of St. Vladimir, Third Class;

Father Anatoliy Prosvirnin, Member of the Editorial Board and associate editor—the Order of St. Vladimir, Third Class;

Pavel Vasilyevich Urzhumtsev, Member of the Editorial Board and associate editor—the Order of St. Vladimir, Third Class;

Vyacheslav Petrovich Ovsyannikov, Member of the Editorial Board and associate editor—the Order of St. Vladimir, Third Class;

Aleksey Sergeyevich Buyevsky, Member of the Editorial Board and associate editor—the Patriarchal Diploma;

Konstantin Mikhailovich Komarov, Member of the Editorial Board and associate editor—the Patriarchal Diploma;

Ivan Alekseyevich Minakov, technical editor—the Order of St. Vladimir, Third Class;

Father Aleksiy Shirinkin, editor of "Theological Studies"—the Patriarchal Diploma;

Mariya Feodorovna Sokolova, senior translator—the Patriarchal Diploma;

Zinaida Yakovlevna Popova, who has worked for the Editorial Offices since 1945 (at present part-time worker)—the Order of St. Vladimir, Third Class;

Nadezhda Dmitriyevna Suvorova, caretaker who has been working for the Editorial Office since 1945—the Patriarchal Diploma.

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Sixtieth Birthday of His Beatitude Archbishop Makarios of New Justinia and All Cyprus

His Beatitude Archbishop **MAKARIOS**
Nicosia

is with profound and cordial love
I greet Your Beatitude on your
eth birthday. Please accept my
tfelt wishes for good health and
years. We pray and believe that our
Chief Shepherd Jesus Christ will
you spiritual and bodily strength
he good of the Holy Church and the
t, freedom-loving people of Cyprus
are now defending their indepen-
e and sovereignty.

ith unfailing love and deep respect,
PIMEN, Patriarch
of Moscow and All Russia

ow, August 13, 1973

strength in your service to His Holy
Church and to the fraternal people of
Cyprus.

With respect and love,

NIKODIM, Metropolitan
of Leningrad and Novgorod

August 13, 1973

To His Eminence Metropolitan
NIKODIM of Leningrad and Novgorod

We are deeply grateful to Your Belo-
ved Eminence for your greetings on our
sixtieth birthday. We wholeheartedly
wish you also unfailing health for many
years to come.

MAKARIOS, Archbishop of Cyprus
Nicosia, August 21, 1973

To His Beatitude
Patriarch PIMEN of All Russia

Moscow

e are deeply moved by the fratern-
greetings of Your Venerable Beatitu-
n the occasion of our sixtieth birth-
With our warm gratitude in our
we wish you, from the bottom of
heart, good health, long years and
y bounty of the Lord.

MAKARIOS, Archbishop of Cyprus

ia, August 21, 1973

To His Beatitude
Archbishop MAKARIOS of Cyprus

Nicosia

i the occasion of your sixtieth birth-
please accept our cordial greetings
wishes that the Almighty Lord may
t Your Beatitude good health and

To His Beatitude Archbishop **MAKARIOS**

Nicosia

On your sixtieth birthday please ac-
cept, Your Beatitude, our heartfelt gree-
tings and sincere wishes that our Lord
help you greatly in your service to the
Holy Church and the people of Cyprus.

With love in Christ,

Metropolitan YUVENALIY
August 13, 1973

To His Eminence Metropolitan
YUVENALIY of Tula and Belev

Moscow

We are sincerely grateful to Your Belo-
ved Eminence for your greetings on
our sixtieth birthday. We reciprocate
and wholeheartedly wish you God's bles-
sings.

MAKARIOS, Archbishop of Cyprus
Nicosia, August 21, 1973

To the General Secretary of the World Council of Churches Dr. Philip Potter

Our beloved brother in the Lord,

On behalf of the Russian Orthodox Church we send you and all the participants in the jubilee session of the Central Committee of the World Council of Churches our sincere greetings on the 25th anniversary of the foundation of this ecumenical movement.

We highly value the assistance rendered by the WCC to the member Churches in their effort to advance the sacred cause of true confessional unity of the entire Christian world. We are confident that the WCC will devote its maximum possibilities to the task, seeking new ways for member Churches to make more effective advances towards this cherished goal, and at the same time bearing in mind the extensive experience gained by the member Churches in mutual understanding and cooperation and which continues to help them in this field of divine behest. We are convinced that the Local Orthodox Churches can

do much to strengthen this process through their spiritual treasures and wealth of their Church Tradition.

At the same time we highly value the service rendered by the WCC to satisfy the needs of the entire human community today.

The merciful and compassionate love which the WCC displays in its numerous programmes to strengthen peace and cooperation among nations, for the growth of their social and economic development, is very close to our hearts because it is in keeping with our understanding of the religious aims of serving the good of our neighbour, who is every man. And we believe that this service promotes Christian unity in faith.

We assure you that the Russian Orthodox Church will continue to do everything in her power to assure the success of WCC activities. We invoke God's blessing upon you and all the work of the WCC, and remain with unfailing love for you in the Lord,

PIMEN, Patriarch of Moscow and All Russia

Moscow, August 24, 1973

Greetings to The Journal of the Moscow Patriarchate

*TO HIS GRACE ARCHBISHOP PITIRIM
OF VOLOKOLAMSK, CHAIRMAN OF THE
PUBLISHING DEPARTMENT OF THE
MOSCOW PATRIARCHATE*

Your Grace, beloved brother in Christ,

On the thirtieth anniversary of the resumption of the publication of "The Journal of the Moscow Patriarchate," as Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, it gives me great pleasure to stress the great significance the journal has acquired through its active and vital participation in inter-Orthodox contacts, ecumenism and peacemaking. It helps our Christian brothers to get information on the life of the

Russian Orthodox Church, promotes love and brotherhood in the Plenitude of Orthodoxy, makes its weighty contribution towards the long-awaited Christian unity and furthers Christian cooperation in attaining prosperity and all-round progress of mankind.

May Your Grace and all your colleagues have further success in the responsible service to the Mother Church. And may the Lord give you strength and help for many years to come.

With love in Christ,

NIKODIM, Metropolitan of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations

**O HIS GRACE ARCHBISHOP PITIRIM
VOLOKOLAMSK, CHAIRMAN OF THE
PUBLISHING DEPARTMENT OF THE
MOSCOW PATRIARCHATE**

ur Grace, beloved brother in Christ, on the anniversary of the publication of "The Journal of the Moscow Patriarchate" please accept the heartfelt greetings and good wishes of the editorial staff of the magazine "Pravoye Vistnik" and personally mine. We rejoice to see that the official organ of our Church has been successfully carrying out its role for the last thirty years — arousing the power of the people by preaching the Word of God; reflecting the highly diverse life activities of the Moscow Patriarchate; ensuring the fruitful development of ecumenical relations and strengthening peace on earth. We hope that this jubilee of the journal of our Church will further stimulate and enrich work for the good of our Church and homeland, fulfilling the behests of our Lord we all may be one in Him.

**FILARET, Metropolitan
of Kiev and Galich,
Exarch to the Ukraine**

**O HIS GRACE ARCHBISHOP PITIRIM
VOLOKOLAMSK, CHAIRMAN OF THE
PUBLISHING DEPARTMENT OF THE
MOSCOW PATRIARCHATE**

our Grace, beloved brother in the Lord, on the occasion of the 30th anniversary of the official organ of the Russian Orthodox Church, the monthly "Journal of the Moscow Patriarchate," I send you and in your person the members of the journal the most cordial greetings on behalf of the Department of External Church Relations and on my own. The active participation of "The Journal of the Moscow Patriarchate" in the development of fraternal relations and its successful witnessing in the non-Orthodox world should be duly noted. It gives great satisfaction to see that the journal gives a great deal of attention to the ecumenical movement, the Christian Peace Conference and Conference of European Churches. The journal helps to develop bilateral relations of the Russian Orthodox Church and many non-Orthodox Churches and religious societies. The just and due attention which "The Journal of the Moscow Patriarchate" accords the peacemaking service of our Church and her efforts to note the good of mankind today also deserves highest praise. We note particularly the invaluable participation of "The Journal of the

Moscow Patriarchate" in the lofty patriotic work of the Russian Orthodox Church.

We regard as highly useful the publication by the journal of materials dealing with modern theological thought in our Church, which helps us greatly in our inter-Orthodox and ecumenical relations.

It is with great satisfaction that we greet the publication of "The Journal of the Moscow Patriarchate" in English, which makes its contents available to Church leaders, theologians and other religious workers in many countries.

We note with pleasure the diversity of materials which appear on the pages of the journal and which help our foreign readers to gain an unprejudiced idea of the life of our Church.

It is only just to note also the good typography and the wealth of illustrations which make the journal additionally attractive.

With all my heart I wish Your Grace and all the staff of "The Journal of the Moscow Patriarchate" further successes in your highly useful service to our Russian Orthodox Church.

With profound respect and unfailing love in the Lord, my cordial greetings,

**YUVENALITY,
Metropolitan of Tula and Belev,
Chairman of the Department
of External Church Relations**

**TO HIS GRACE ARCHBISHOP PITIRIM
OF VOLOKOLAMSK, CHAIRMAN OF THE
PUBLISHING DEPARTMENT OF THE
MOSCOW PATRIARCHATE, EDITOR-IN-
CHIEF OF THE JOURNAL OF THE
MOSCOW PATRIARCHATE'**

On the occasion of the 30th anniversary of the renewal of the monthly publication of our Holy Church, "The Journal of the Moscow Patriarchate," kindly allow us to cordially greet Your Grace and all the staff members of the Publishing Department of the Moscow Patriarchate headed by you, on behalf of the workers of the Central European Exarchate and the staff of its magazine "Stimme der Orthodoxie."

We well know the great and diligent work done by the Publishing Department and especially the editors of "The Journal of the Moscow Patriarchate." The journal tells its readers with great love about the life of the Russian Orthodox Church and the highly diverse activities of the Church today. It enables a broad circle of the journal's readers, including those of non-Orthodox Churches, to become acquainted with topical theological questions which are treated in accordance with the traditions of the Holy Fathers, questions over which many theologians of our schools are working today.

We value highly the journal's constant contribution to the development of scientific-theological activities, to the service of Christians to peace among nations, and to promoting fraternal relations between the Russian Orthodox Church and other Local Orthodox and non-Orthodox Churches.

We believe that the Lord will continue to bless the work of Your Grace and your colleagues and grant success for the greater spiritual gain and joy of your readers. May your work serve the glory of our Holy Church and the welfare of our Motherland!

FILARET, Archbishop
of Berlin and Central Europe,
Patriarchal Exarch to Central Europe,
Father Mikhail TURCHIN, Editor
of the magazine "Stimme der Orthodoxie"

*TO HIS GRACE ARCHBISHOP PITIRIM
OF VOLOKOLAMSK, EDITOR-IN-CHIEF OF
THE JOURNAL OF THE MOSCOW
Patriarchate'*

I greet Your Grace as Editor-in-Chief of "The Journal of the Moscow Patriarchate" and all the staff of the journal on its 30th anniversary. I prayerfully hope that the journal will continue to be published at the same high theological level, illuminating every aspect of the life of the Russian Orthodox Church, considering and discussing ecclesiastical questions of the day. May "The Journal of the Moscow Patriarchate" be the organ of Patristic Orthodoxy and may it continue to serve the Holy Orthodox Church. Many Years to your journal, to you personally, and to all your fellow-workers!

With love in the Lord,

VASILIY, Archbishop
of Brussels and Belgium

*TO HIS GRACE ARCHBISHOP PITIRIM
OF VOLOKOLAMSK, CHAIRMAN OF THE
PUBLISHING DEPARTMENT OF THE
MOSCOW PATRIARCHATE*

Your Eminence:

It is with a profound sense of deep joy and great satisfaction, together with unbounded gratitude to Almighty God, that the clergy and faithful of the Patriarchal Parishes join me in congratulating you and the staff of "The Journal of the Moscow Patriarchate" which is now commemorating the 30th anniversary of its revival.

There is no question that today "The Journal of the Moscow Patriarchate" holds a unique and vital role among contemporary Orthodox publications. Its dedication in publishing articles of the highest interest on the life of the Russian

Orthodox Church as well as major articles of theological and spiritual importance is recognized throughout the Orthodox world. No less important are the many articles that have been devoted to greater inter-Orthodox cooperation in the ecumenical movement in general among Christians and also the peace movement and in particular the Christian Peace Conference.

The staff and readers of our journal "Orthodox Church" are particularly anxious that you know how well the English editions of "The Journal of the Moscow Patriarchate" are being received here in America not only among the Orthodox but among the non-Orthodox as well. There is no doubt that the continued publication of "The Journal of the Moscow Patriarchate" will constitute a significant contribution in making the Russian Orthodox Church better known in this country.

Again, please accept my heartiest congratulations and best wishes on behalf of myself personally as well as the clergy and faithful of the Russian Orthodox Church's Patriarchal Parishes in the United States and Canada.

Your Eminence's Brother in Christ,

MAKARIY, Bishop of U

*HIS EMINENCE PITIRIM, ARCHBISHOP
OF VOLOKOLAMSK, EDITOR OF
THE JOURNAL OF THE MOSCOW
Patriarchate'*

Most Reverend and Esteemed Archbis-

PITIRIM:

With great joy and profound gratitude to God for the thirty successful years of the existence of "The Journal of the Moscow Patriarchate" to be observed on September 12, 1973, may I humbly offer Your Eminence, the editors and staff of the JMP every best wish, congratulations and say Your Eminence and them — GOD GRANT YOU MANY YEARS!

I have followed the success and admired the erudition, highest journalistic standards and wide influence of the JMP. I have especially been deeply impressed by Your Eminence's determination to produce the English-language edition of the JMP which will certainly bring many great benefits to our Patriarchate in years ahead.

No other Orthodox journal during the past three decades has achieved the journalistic prominence you and the editors of the JMP have achieved in the world. Courageously and zealously you have carried the truth of the Russian Orthodox Church, her life, theology, liturgies and inspiration in every issue. Your excellent editorial and publishing skills of Your Eminence and your staff have been of a high

iard that meets every criterion of superiority and thus you have ably served our Holy Mother the Moscow Patriarchate and Russian Orthodoxy.

In the United States of America, especially within our Patriarchal Parishes, grateful in with His Holiness Patriarch Pimen, with Eminence and all the energetic laborers publications staff at Novodevichy Monastery in commemorating this historic event, I wish that I might join with you in personally celebrating this great anniversary. We will associate ourselves to doing all we can to increase the subscriptions and the influence of the here in America.

May Almighty God abundantly bless Your Holiness and all your pious co-workers and Many Years to "The Journal of the Moscow Patriarchate."

Yoursaternally yours in Christ,

Rt. Rev. Archpriest PHOTIUS DONAHUE,
Editor: "One Church"

TO HIS GRACE ARCHBISHOP PITIRIM
OF VOLOKOLAMSK, EDITOR-IN-CHIEF OF
THE JOURNAL OF THE MOSCOW
Patriarchate'

On behalf of the staff of the Hungarian Orthodox Church magazine "Egyhazi Kronika" allow me to greet Your Grace and your fellow-workers with love and profound respect on the 30th anniversary of the publication of "The Journal of the Moscow Patriarchate." May the journal continue fulfilling its lofty mission for many decades to come to the glory of the Russian Orthodox Church, pointing out to all Orthodox Christians the path ordained by God in solving problems confronting the world today.

Begging your holy prayers and blessing,

Archpriest Dr. FERIZ BERKI,
Dean-Administrator of the Hungarian
Orthodox Parishes in Hungary and
editor of the magazine "Egyhazi Kronika"

His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia Visits the Soviet Union

Between August 26 and September 5, 1973, at invitation of His Holiness Patriarch Pimen of Moscow and All Russia, the Primate of the Autocephalous Orthodox Church in Czechoslovakia, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, paid a return visit to the Soviet Union. His Beatitude was accompanied by Bishop Nikolaj of Prešov, Bishop of Michalovce, Archpriest Juří Novák, Chancellor of the Metropolitan Council, Archpriest Pavel Axmann, Secretary of the Eparchy of Olomouc and Brno, and Archpriest Dr. Andrej Štolc, Dean of the Orthodox Theology Faculty of Prešov.

On August 26, the eminent guests arrived in Moscow. At Sheremetyevo Airport His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia and his party were met by His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Serafim of Krutitsy and Kolomna, permanent member of the Holy Synod; Archpriest Pitirim of Volokolamsk, Chairman of the Fishing Department of the Moscow Patriarchate; Bishop Chrysostom of Zaraysk, Vice-chairman of the Department of External Church Relations; Archimandrite Makarius Tayar, dean of the Antiochene podvorye in Moscow;

I. I. Mikheyev, senior official of the Council for Religious Affairs of the USSR Council of Ministers, and officials of the synodal departments.

The next day the guests from Czechoslovakia set out for the town of Zagorsk where on the eve and on the feast day of the Dormition of the Most Holy Mother of God, His Beatitude Metropolitan Dorotej and his party prayed in the Trinity-St. Sergius Lavra at the shrine of St. Sergius, took part in the reading of the festal akathistos, and concelebrated the All-Night Vigil and Divine Liturgy with His Holiness Patriarch Pimen.

After the Divine Liturgy His Holiness Patriarch Pimen and His Beatitude Metropolitan Dorotej exchanged speeches of greeting. Later His Holiness held a festal reception in the Patriarchal Chambers of the Lavra, which was attended by the guests from Czechoslovakia.

In the evening of August 28, His Beatitude Metropolitan Dorotej, assisted by the brethren of the Lavra, read the Office for the Burial of the Mother of God.

On August 29, the distinguished guests visited Rostov-Yaroslavsky and Yaroslavl where they were received by Metropolitan Ioann of Yaroslavl and Rostov. In the evening His Beatitude

Metropolitan Dorotej conducted the Vespers and a moleben at the cathedral in Yaroslavl, and the next day— Divine Liturgy. The guests from fraternal Czechoslovakia made a tour of the unique architectural monuments of these two old Russian cities and were shown round their splendid museums.

On August 30, the guests returned to Moscow. In the capital they visited a number of churches, and venerated at Moscow shrines. They also visited the Kremlin with its many monuments, the USSR Diamond Fund, and later the Lomonosov State University.

Between September 1 and 4, His Beatitude and his party stayed in Odessa where they had every opportunity to acquaint themselves with local Church life. They visited the Monastery of the Holy Dormition, the Odessa Theological Seminary, and the parish churches of the city. In Odessa hospitality was extended to them by Metropolitan Sergiy of Kherson and Odessa. The guests from Czechoslovakia also visited the former Primate of the Orthodox Church in Cze-

choslovakia, His Beatitude Metropolitan Ioachim who now lives in Odessa in retirement.

On September 4, the eminent guests were received by P. V. Makartsev, Deputy Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

The same day, Patriarch Pimen of Moscow and All Russia held a farewell reception in honour of His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia and his party at which the Primates of the two fraternal Orthodox Churches exchanged speeches.

On September 5, His Beatitude Metropolitan Dorotej and those accompanying him left Prague.

At Sheremetyevo Airport the eminent guests were seen off by the Patriarch, Metropolitan Yuvenaliy, Archbishop Pitirim, Bishop Chrysostom, Archimandrite Makarius Tayar and senior officials of the synodal departments. Deputy Chairman of the Council for Religious Affairs P. V. Makartsev was also at the airport to see the guests off.

Orthodox Pilgrims in the USSR

Last summer, Orthodox pilgrims timed their voyages to the Soviet Union to coincide with the feasts of the Holy Trinity, the Transfiguration, the Dormition, the Invention of St. Sergius' Relics and others. Pilgrims from the Autocephalous Orthodox Church in America; the Patriarchal Parishes in the USA and Canada; the West European Exarchate (the latter headed by Bishop Pierre of Korsun); the Central European Exarchate, the Parish of St. Nicholas in Vienna,

and many others came at the invitation of the Russian Orthodox Church.

They visited her ecclesiastical centres, and venerated at the shrines, and met local bishops and representatives of the clergy and laity.

The pilgrims in holy orders concelebrated divine services. The guests acquainted themselves with historical and cultural monuments and diverse aspects of life in this country.

Guest of the Russian Orthodox Church

Metropolitan Melitius Svti of Buenos Aires and Argentina (Orthodox Church of Antioch) paid a visit to the Soviet Union from August 18 to September 10. He came at the invitation of the Russian Orthodox Church and got acquainted with the ecclesiastical life in Moscow, Leningrad, Kiev, Kharkov and Pskov. He visited the Trinity-St. Sergius Lavra in Zagorsk, the Pskov-Pechory Monastery and several rural parishes.

On Sundays and feast days Metropolitan Melitius officiated at Divine services. His Eminence concelebrated with His Holiness Patriarch Pimen during Divine services on the Feast of the Dormition of the Mother of God at the Trinity-St. Sergius Lavra.

On August 20, Metropolitan Yuvenaliy of

Tula and Belev, Chairman of the Department of External Church Relations, received Metropolitan Melitius of Buenos Aires and Argentina. Present at the reception were Archbishop Nifon of Kharkov and Bogodukhov and Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations, Archimandrite Makarius Tayar, dean of the Antiochene podvorye in Moscow.

Metropolitan Melitius attended a reception given by Patriarch Pimen of Moscow and All Russia in the Patriarchal Chambers at the Trinity-St. Sergius Lavra on the Feast of the Dormition.

He was also invited to the reception held by the Patriarch in his Moscow residence on his name day, September 9.



Patriarch Pimen welcoming Patriarch Dorotej at Sheremetyevo Airport, August 26 (above)
Patriarch Pimen (extreme left) concelebrating Divine Liturgy with Metropolitan Dorotej, Metropolitan
Bogodukhov, Archbishop Nikodim of Kharkov and Bogodukhov, and Bishop Cyril of Michalovce in the
Cathedral of the Dormition at the Trinity-St. Sergius Lavra, August 28 (below)





Patriarch Pimen with those who attended the reception on August 7 in honour of the Working Committee of the WCC Faith and Order Commission which held its session at the Trinity-St. Sergius Lavra



Patriarch Pimen and Metropolitan Nikodim greeting Pastor Dr. Robert Nelson, Chairman of the Working Committee of the WCC Faith and Order Commission

metropolitan Melitius visited the Antiochene Church in Moscow, where a reception was held in his honour by Archimandrite Makarius. The metropolitan conducted Divine service in the Church of Archangel Gabriel at the Liturgy.

Churchmen from Sierra Leone in the USSR

delegation of the CPC Local Branch of Sierra Leone headed by its acting chairman Rev. Jeremiah Cole-Wilson, the Vice-President of the United Christian Council of Sierra Leone and the Dean of the Anglican Cathedral of St. George in Freetown, stayed in the Soviet Union by invitation of the Russian Orthodox Church from July 30 to August 11.

The delegation went to Moscow, Leningrad, Zagorsk and got acquainted with the religious and cultural life of this country.

His Holiness Patriarch Pimen of Moscow and All Russia gave a reception in honour of the delegation on August 8. In Leningrad the guests were received by His Eminence Metropolitan Nikita of Leningrad and Novgorod, CPC President. In Zagorsk, they attended a session of the Standing Committee of the WCC Commission on Religion and Order.

The delegation left Moscow on August 11.

Catholic Pilgrims from Sicily

A group of Roman Catholic pilgrims from Sicily who made arrangements through Intourist visited the Soviet Union from August 17 to 27. The group consisted of Francesco Cardinal Cardeal, Archbishop of Palermo, Bishop Guido Speciale of Calvi and Teano, Vicar Bishop Kolo-Mauricello, Archimandrite Piana who represented the Albanian Catholic Eparchy in Sicily, as well as Italian MPs, journalists and others. The pilgrims toured Moscow, Leningrad, Kiev, Novgorod, Vladimir and Zagorsk. They visited monasteries, convents, churches, and theological schools of the Russian Orthodox Church; met bishops, clerics and laymen and got acquainted with the religious life in this country. They also visited places of interest in towns they visited. On August 21, Metropolitan Yuvenaliy of Tula and Belev, Chairman of the DECR, gave a dinner in honour of the Roman Catholic pilgrims in Moscow which was attended also by Bishop Chrysostom and Archpriest Nikolay Gunnev, vice-chairmen of the DECR. Metropolitan Yuvenaliy and Francesco Cardinal Carpino exchanged speeches of greeting.

Before leaving for their country the pilgrims sent the following telegram to Metropolitan Yuvenaliy: "We are deeply moved by the solicitude and hospitality accorded us in all the towns we visited in your great Motherland. We express our heartfelt gratitude to His Holiness the Patriarch, the Holy Synod, to Your Eminence personally, Bishop Chrysostom and all the other officials of the DECR. Our meetings promote the rapprochement of Christians and the consolidation of world peace. Francesco Cardinal Carpino."

Demise of the Primate of the Sinai Church

On September 11, 1973, Archbishop GRIGORIOS II of Sinai and Raifa, the Primate of the Sinai Orthodox Church, departed this life in Athens (Greece).

Dr. Edwin Espy in the Soviet Union

Dr. and Mrs. Espy were in the Soviet Union from August 31 to September 12 as guests of the Russian Orthodox Church. Dr. Espy is the General Secretary of the National Council of the Churches of Christ in the United States of America. The esteemed guests made sightseeing tours of Moscow, Leningrad, Kiev, and Volgograd where they saw historical and ecclesiastical monuments of interest. They also visited the Trinity-St. Sergius Lavra and attended the Divine services in many churches and cathedrals.

Dr. Espy was received by Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, on September 3 and 12. Present at the receptions were Rev. Raymond Oppenheim of the US Embassy and Aleksey S. Buyevsky, Secretary of the Department of External Church Relations.

Dr. and Mrs. Espy attended the festal Divine services conducted by His Holiness Patriarch Pimen on his name day (September 9) in the Holy Trinity Church (St. Pimen the Great) in Moscow. His Holiness received the honoured guests that same day. Metropolitan Yuvenaliy was also present.

Later in the day, Dr. and Mrs. Espy attended the big reception held by the Patriarch in his Moscow residence on the occasion of his name day, during which Dr. Espy addressed the Patriarch with a warm speech of greeting.



His Holiness Patriarch Pimen greeting Dr. R. H. Edwin Espy, General Secretary of the National Council of the Churches of Christ in the USA

CURRENT EVENTS

From July 24 to August 29, Hieromonk Iosif Pustoutov of the Department of External Church Relations of the Moscow Patriarchate carried out his pastoral ministry in the Russian summer youth camp of the West European Exarchate in France at the invitation of Bishop Pierre L'Huillier of Korsun.

On August 10, Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate (DECR), received Archimandrite Chrysostomos Papadopoulos, the Alexandrian Patriarch's Exarch to the Patriarch of Moscow and All Russia and dean of the Alexandrian podvorye in Odessa.

On August 14, Metropolitan Yuvenaliy received Dr. Lucas Vischer, Director of the WCC Commission on Faith and Order. Bishop Chrysostom of Zaraysk, Vice-Chairman of the DECR, was present at the reception.

On August 31, Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations of the Moscow Patriarchate (DECR), received Dr. Lagergrem, General Secretary of the Swedish Union of Baptists, and Mrs. Lagergrem; Dr. Svensen, Director of the Baptist Com-

munity and Mrs. Svensen; Mr. Om, an official of the community and Mrs. Om.

On September 3-5, an international meeting of the executives of the Roman Catholic theological faculties and departments was held in Salamanca, Spain, which discussed problems relating to the structure and organization of these faculties and the tasks facing them.

On August 31, Bishop Chrysostom of Zaraysk received Herr George Stain (FRG).

On September 6, Herr Stain was received by Metropolitan Yuvenaliy of Tula and Belev, Chairman of the DECR.

Prof. Archpriest Aleksiy Ostapov, Secretary of the Council of the Moscow Theological Academy and Docent Archpriest Vladimir Sorokin, Assistant Rector of the Leningrad Theological Academy, were invited to attend the meeting as observers from the Russian Orthodox Church.

On September 4, Bishop Chrysostom, Vice-Chairman of the DECR, received Baptist Pastor Zdislaw Pawlik and members of his family. Pastor Zdislaw Pawlik, who is a member of the International Secretariat and the Secretary of the Ecumenical Council of Churches in Poland, is taking a holiday in the Soviet Union.



THIRTY YEARS AFTER

On behalf of all its staff, the editorial board of "The Journal of the Moscow Patriarchate," voices its filial gratitude to His Holiness Patriarch Pimen of Moscow and All Russia for his congratulations on the 30th anniversary of the journal and for his high appraisal of work. It also expresses deep gratitude to the archpastors, theological schools, clergy and all the others who have gratulated the journal on this important date.

The editorial staff express their gratitude to His Holiness Patriarch Pimen and the permanent members of the Holy Synod for the attention which they have devoted to the journal.

* * *

September 12, 1943, was an important date in the history of the Russian Orthodox Church — the day of the enthronement of His Holiness Patriarch Sergiy. The same day witnessed another event in the life of the Church, although it was specially marked at the time: the issue of the first number of "The Journal of the Moscow Patriarchate," the official organ of the Russian Orthodox Church.

Today, 30 years later, we can see how the journal has developed, the varied nature of its activities, and the significance of its contribution to the common Church cause.

The journal owes much to its founder, editor and contributor, His Holiness Patriarch Sergiy, who managed, in extremely difficult wartime conditions, to make our official Church organ, which had earlier been published between 1931 and 1934. Patriarch Sergiy set the journal along the course which it has followed to this day. And if, to a large extent, the journal represents the face of the Church, then it has not changed since the time of Patriarch Sergiy for all the great dissimilarity between the first numbers of the journal and the issues of the present day. Just as it has always done, the journal brings readers into contact with the spiritual life of the Church, and calls them to share both her

joys and cares. Not only does it elucidate the course of modern Church history, but to some extent it outlines the future path of her many-sided ministry. A Church comes to be known through her outward manifestations, and the journal reflects one of them — external — working in close contact with all the other departments of the Moscow Patriarchate.

The 30 years of the journal's existence represent the work of many people, authors and editors, who have provided readers with news about the life of our Church, teachings essential to the believers from the realms of theology and canonics, and information on Church history and photographic coverages of Church life, taking into account the spiritual needs of today's readers. At the Local Council in 1971, His Holiness Patriarch Pimen (at the time the Locum Tenens) stressed that the function of the Publishing Department "includes airing questions of Church life and activities in ecclesiastical publications, the publication of studies on contemporary theological problems, acquainting the parish clergy and their congregations with the decisions of the Supreme Church Authority, and the publication of manuals of Divine worship..." (see *JMP*, 1971, No. 2, p. 7). A few statistics will help to give us a better idea of the journal's general contents and character over the past three decades. More than 120 articles have been devoted to the questions of dogma and Church ethics, and over 260 to canon law and liturgics. A similar number has been devoted to hagiology and patrology. Over 50 works of the Holy Fathers including new translations have been published. Religio-historical articles, of which there have been over 450, have taken up the largest amount of space in the journal. 240 of them have dealt with the history of the Russian Church, and of these, 130 have been devoted to outstanding Russian Church figures.

Also reflected in the pages of "The Journal of the Moscow Patriarchate" is:

the celebration of glorious dates in the history of the Church, both in Russia and abroad, as the 50th anniversary of the reestablishment of the Patriarch in the Russian Orthodox Church, the 500th anniversary of the autocephaly of the Russian Orthodox Church, the 500th anniversary of the Pskov-Pechory Monastery, the 600th anniversary of the Trinity-St. Sergius Lavra, the 1000th anniversary of the passing to heaven of St. Olga, Equal to the Apostles, the 1100th anniversary of the Bulgarian Church, the 1000th anniversary of Holy Mt. Athos, and many others.

Our journal can be called a chronicle of the contemporary life of the Russian Orthodox Church. It combines the official voice of the Church, in the person of her Patriarch and Holy Synod, with contributions by various Church figures from among bishops, the clergy and laity. The journal has been served by an ever widening contingent of writers. Indeed, without the active participation of a wide range of contributors, it would not be able to cover all the questions which it deals with on its pages.

The journal has a sizeable number of readers among believers of our Church and Sister Churches, as well as non-Orthodox Churches and denominations. Suffice it to say that it is distributed in more than 60 countries. Since autumn 1971 the journal has acquired a considerable number of new readers abroad thanks to its publication in English.

One of the chief topics covered by the journal is that of new appointments to the episcopate of the Russian Orthodox Church. More than 100 consecrations of bishops have been described in its pages over the 30 years of its existence.

The journal also contains accounts of our theological schools and notes their achievements in the field of theological research. It also gives space to theologians of the Russian Church and promotes wider spiritual unity between them and the children of other Local Churches. In his address at the Local Council in 1971, Archbishop (at the time bishop) Pitirim of Volokolamsk, the editor-in-chief of the journal said: "The Journal of the Moscow Patriarchate" is an example of our Church's high catholicity and of the wide range of her interests. Suffice it to point out that in the

inter-Council period, some 510 articles on the life of the Orthodox Autocephalous Churches and reviews of Orthodox Church publications have appeared in its pages. More than 100 of our journalists correspondents over that period have been from the Autocephalous Churches.

The journal acquaints readers with the life, spiritual experience and heroic places of the Local Orthodox Sister Churches, as well as their history.

It was through the journal that our readers learnt of such events in the life of the Orthodox Church as the glorification of our national saints — the Confessor St. John the Russian; St. Nicholas Equal to the Apostles, Archbishop of Japan, and St. German of Alaska. It was here that the services and hymns in honour of St. Tabitha the Righteous, St. John the Russian, and the saints of Rostov-Yaroslavsky, and the troparia of St. Juvenalius of Jerusalem and St. Nicholas of Japan, Equal to the Apostles, composed for the first time in Church Slavonic, were published, and the service to St. Sophronius of Irkutsk reprinted.

Mention should also be made of the development in our time of a highly topical branch of theology—ecumenism. From the very beginning the Russian Orthodox Church has striven for Church unity on the basis of the teachings of the Undivided Church, therefore she takes an active part in the ecumenical movement, in particular through work with the World Council of Churches and the Conference of European Churches. Metropolitan Nikodim of Leningrad and Novgorod declared at the Local Council in 1971, "The ecumenical activities of the Russian Orthodox Church have held fast to the best traditions founded on the basis of many centuries of experience both in her own inner life and in relations with Christians of other confessions. The inalterability of the fundamental policy of this activity is determined by our whole and uncompromising devotion to the conciliar principle of Holy Universal Orthodoxy, although we strive never to lose sight of our moral duty to do all we can to facilitate for other Christians the approach that longed-for oneness of faith bequeathed to us by the Lord Jesus Christ (JMP, 1971, No. 2, p. 34). The journal always notes instances of ecumeni-

nnunion between Christian confes-
ns in our country, especially examples
fruitful cooperation in the field
practical Christian activities, in the
sk of reconciling mankind on the basis
love and social justice.

The most important task of mankind
lay is to safeguard and strengthen
ace on earth. The journal devotes a
cial section to this subject. The Rus-
n Orthodox Church true to the apos-
tic behest — to seek peace (1 Pet. 3,
and having endured the sorrows of
Second World War along with her
ople, champions the cause of peace
oughout the whole world by actively
rticipating in the Christian Peace
ference, as she has done ever since
inception in 1958.

Even today, when one looks through
first modest wartime issues of the
urnal with their grey paper, one sees
it many of the articles of those unfor-
table years still ring with their inspi-
red religious patriotism.

Time and again the journal has been
medium for statements by Patriarch
eksii and Patriarch Pimen and emi-
nt Church dignitaries on the war in
lochina, the situation in the Middle
ast and Cyprus, the outlawing of nu-
ar weapons, the prevention of thermo-
uclear war, and the safeguarding of
ace and justice. The journal has like-
se echoed their support for people
ghting for a better life, for equality,
d their opposition to racial discrimi-
nation and neocolonialism.

The voice of the Russian Orthodox
urch sounds forth in many languages.
e publications of the Moscow Patriar-
ate also include the journal of the
entral European Exarchate *Stimme der
thodoxie* ("Voice of Orthodoxy"), the
gan of the Patriarchal Parishes in the
A One Church, *Messager de l'Exar-
che du Patriarche Russe en Europe Oc-
entale*, published in French and Rus-
n, the bulletin of the Hungarian Pat-

riarchal Parishes in Hungary, *Egyhazi
Kronika* ("Church Chronicle"), the or-
gan of the Patriarchal Parishes in Cana-
da, *Православний вісник* ("Orthodox
Herald"), and the *Herald of the Moscow
Patriarchate's Podvorye in Japan*, pub-
lished in Japanese. The Ukrainian Exar-
chate puts out *Православний вісник*
("Orthodox Herald") as well as Ortho-
dox Church desk and wall calendars; in
1968 an Orthodox prayer book for the
laity was published in Church Slavonic
with Ukrainian orthography. A Church
calendar in Estonian also comes out re-
gularly.

Year by year the journal is gradually
developing its own Church style. The
distinctive feature of this style is an
awareness of the journal's deep responsi-
bility before the Russian Church and
her children, who hear in the journal the
living language of the Church, see in it
the face of the Church, and seek a reflec-
tion of her inner content. The editorial
staff also serve their Church by prepar-
ing, apart from the journal, other periodi-
cal and non-periodical publications, i. e.
Holy Writ, collections of documents and
service books.

The journal expresses its gratitude to
all those who have worked and devoted
their energies and talents to it over the
years. As an inextinguishable icon lamp
will the prayer ever burn for those de-
parted who have shared in the work of
the journal. Eternal be their memory!

With God's help, the journal is contin-
uing its work for the good of its Church
and its Motherland. We can say that the
blessing of St. Alexander Nevsky and
St. Daniel of Moscow, whose feast day
is on August 30 (September 12), has
been upon the work of the journal. We
also have faith in their ceaseless inter-
cession before the Throne of God for
those who are fulfilling and will fulfil
the lofty and responsible task of serving
their Church and their Motherland throu-
gh the written word.



Services Conducted by His Holiness Patriarch PIMEN

AUGUST

August 12 (July 30). The eighth Sunday after Pentecost. His Holiness Patriarch Pimen attended the Divine Liturgy and, on the eve, the All-Night Vigil in the Domestic Chapel of Sts. Sergius and Nikon of Radonezh at the Patriarchal residence in Odessa.

August 14 (1). The Procession of the Holy Cross. His Holiness Patriarch Pimen attended the Divine Liturgy and, on the eve, the All-Night Vigil in the Domestic Chapel at the Patriarchal residence in Odessa. After the Liturgy Patriarch Pimen attended the blessing of the water by Metropolitan Sergiy of Kherson and Odessa at the monastery spring.

After the service His Holiness blessed the faithful and congratulated them with the feast.

August 19 (6). The ninth Sunday after Pentecost. The Feast of the Transfiguration. His Holiness Patriarch Pimen concelebrated the Divine Liturgy followed by the Blessing of the Fruits, and, on the eve, the All-Night Vigil in the Cathedral of the Dormition in Odessa with Metropolitan Sergiy of Kherson and Odessa; Bishop Varfolomey of Tashkent and Central Asia, and Bishop Serafim of Zurich. After the Blessing of the Fruits Patriarch Pimen delivered an address.

August 26 (13). The tenth Sunday after Pentecost. His Holiness Patriarch Pimen celebrated the Divine Liturgy and, on the eve, the All-Night Vigil in the Patriarchal Cathedral of the Epiphany with Archpriest S. Dzhuranovich (Patriarchal Parishes in the USA), Father I. Turkevich (Autocephalous

Orthodox Church in America) and the clergy of the cathedral. During the Liturgy Patriarch Pimen bestowed a mitre upon Archpriest S. Dzhuranovich. A prayer was offered up for the repose of the soul of His Holiness Patriarch Tikhon (April 7, 1925) as it was the feast day of his heavenly patron St. Tikhon, Bishop of Voronezh, the Miraculous Worker of Zadonsk. After the Liturgy Patriarch Pimen addressed the congregation.

August 28 (15). The Dormition of the Most Holy Mother of God. On the eve at 3 p. m., His Holiness Patriarch Pimen and His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia with Metropolitan Ioann of Yaroslavl and Rostov, Bishop Nikolaj of Presov, Bishop Cyril of Michalovce (Orthodox Church in Czechoslovakia), Bishop Vladimir of Dmitrov, Bishop Serapion of Podolsk, Bishop Chrysostom of Zaraysk officiated at Vespers and read the akathistos to the Dormition of the Mother of God in the Dormition Cathedral of the Trinity-St. Sergius Lavra. The solemn All-Night Vigil was conducted by His Holiness Patriarch Pimen and His Beatitude Metropolitan Dorotej with the same hierarchs, excepting Bishop Vladimir of Dmitrov, in the same cathedral. The Divine Liturgy on the feast day was concelebrated by His Holiness Patriarch Pimen and His Beatitude Metropolitan Dorotej in that same cathedral with Metropolitan Melitius of Buenos Aires and Argentina (Orthodox Church of Antioch), Metropolitan Ioann of Yaroslavl and Rostov, Archbishop Nikodij of Kharkov and Bogodukhov, Bishop Nikolaj of Presov, Bishop Cyril of Michalovce, Bishop Serapion of Podolsk, Bishop Chrysostom of Zaraysk, the brother

of the Lavra, Archimandrite Makarios Tayar, dean of the Antiochene podvorye in Moscow, and the visiting clerics of the Orthodox Churches of Bulgaria in Czechoslovakia and America, and Patriarchal Parishes in the USA. During the service the ephoneses were in Church Slavonic and Czech. After the Liturgy His Holiness welcomed Beatitude Metropolitan Dorotej and presented him with the icon of St. Seraphim of Radonezh. His Beatitude Metropolitan Dorotej spoke a word in reply.

August 29 (16). The Feast of Translation of the Image of our Lord Jesus Christ "Not Made with Hands" from Tarsa to Constantinople. In the evening His Holiness read the Office for Burial of the Mother of God in the Patriarchal Cathedral of the Epiphany.

August 31 (18). Friday of the eleventh week after Pentecost. His Holiness Patriarch Pimen read the akathist before the revered icon of the Mother of God "Joy Unhoped-For" in the Church of the Prophet Elijah, Obydenskaya Lane, Moscow.

SEPTEMBER

September 2 (August 20). The eleventh Sunday after Pentecost. His Holiness Patriarch Pimen concelebrated the Divine Liturgy, and, on the eve, the All-Night Vigil in the Patriarchal Cathedral of the Epiphany with Metropolitan Pankraty of Stara Zagora (Bulgarian Orthodox Church), the cathedral clergy and Presbyter David Abramtsev of Patriarchal Parishes in the USA. After the Liturgy His Holiness Patriarch Pimen welcomed Metropolitan Pankraty of Stara Zagora.

In the evening His Holiness read the akathist before the shrine of St. Alexander Nevsky in Moscow, in that same cathedral.

September 8 (August 26). The Vladimir Icon of the Mother of God. The feast of Sts. Adrian and Nataliya the martyrs. His Holiness Patriarch Pimen celebrated the Divine Liturgy and, on the eve, the All-Night Vigil in the

Church of Sts. Adrian and Nataliya in Babushkin, Moscow.

September 9 (August 27). The twelfth Sunday after Pentecost. The Feast of St. Pimen the Great. The name day of His Holiness Patriarch Pimen. His Holiness celebrated the Divine Liturgy and, on the eve, the All-Night Vigil in the Holy Trinity Church (St. Pimen the Great) in Moscow, assisted by Protopresbyter Vitaliy Borovoy, Dean of the Patriarchal Cathedral of the Epiphany; Archimandrite Makarios Tayar, dean of the Antiochene podvorye in Moscow; Archimandrite Ieronim Zinoviev, Father Superior of the Holy Trinity-St. Sergius Lavra; the visiting priests of the Autocephalous Orthodox Church in America, headed by Archpriest Aleksandr Voronetsky, and other clergymen. During the Liturgy Patriarch Pimen ordained his hypodeacon Gennadiy Nefedov, a teacher at the Moscow Theological Seminary, deacon. The Divine service was attended by Metropolitan Filaret of Kiev and Galich, Exarch to the Ukraine; Metropolitan Melitius of Buenos Aires and Argentina (Orthodox Church of Antioch), Metropolitan Yuvenaliy of Tula and Belev, Metropolitan Sergiy of Kherson and Odessa, Archbishop Antoniy of Minsk and Byelorussia, Archbishop Vladimir of Dmitrov, Bishop Germogen of Kalinin and Kashin, and Bishop Chrysostom of Zaraysk. After the molieben, which was concelebrated by Patriarch Pimen with the hierarchs and clergy from Moscow and other eparchies, Metropolitan Filaret congratulated His Holiness on behalf of all the faithful of the Russian Orthodox Church and presented His Holiness with an icon of the Mother of God. Patriarch Pimen spoke a word in reply.

September 11 (August 29). The Beheading of St. John the Baptist. His Holiness Patriarch Pimen celebrated the Divine Liturgy in the Patriarchal Cathedral of the Epiphany and, on the eve, the All-Night Vigil, during which he anointed the congregation with holy oil. After the Liturgy Patriarch Pimen said a panikhida for all the warriors who fell fighting for our Motherland.

Speech of His Holiness Patriarch PIMEN at a Reception Held on His Name Day,

SEPTEMBER 9, 1973

Your Eminence, Metropolitan Melitius of Buenos Aires,

Archpastors, beloved in the Lord, venerable fathers and brothers,

Respected Deputy Chairman of the Council for Religious Affairs of the USSR Council of Ministers Pyotr Vlasovich Makartsev,

Dear guests,

My heart fills with joy at the sight of you all honouring me today by your presence at this festal table on the feast of my heavenly patron, St. Pimen the Great, who won renown by his life equal to the Apostles, by the depth of his contemplation and by the wisdom of the precepts he gave to the multitudes who came to him. "Light of reason, truthfully illuminating the souls that approach thee, and showing them the true path in life"—it is in these words that we glorify Abba Pimen. St. Pimen the Great left us a supreme example of that active love for one's neighbour, the attainment to which St. Paul exhorted his disciples (1 Cor. 14. 1). Indeed, archpastors and fathers, wise in God, our ministry to save the souls of the children of the Church and our service to the cause of humanity today are an expression of this love.

Striving wherever possible to do our bit for the consolidation of peace and fruitful cooperation among the nations of the world, we Church workers always bear in mind that our prime duty is to serve with love the nation of which we form a part. We rejoice that the faithful of our country have also contributed their mite to the lofty achievements which have been attained by the sacrificial efforts of our people. We are aware that the merits of the socialist social system are, unfortunately, too little known in the religious circles of the West. Nevertheless, the false impression of the life of our society that is held by some of our brothers in the West and their occasio-

nally rising temptation to cast a shadow on the indisputable achievements of ours people leave a bitter taste in the mouth. At the same time we are convinced that the intense fraternal ties binding religious figures here and abroad may help to effectively eliminate hot-beds of "cold war" in international religious spheres. And we are striving wherever possible to further this process.

I cordially thank you, Metropolitan Yuvenaliy, for your wonderful words of greeting. Please accept, Metropolitan Melitius, my gratitude for the congratulations which you have conveyed to me from His Beatitude Elias IV, Patriarch of Antioch and the Holy Synod of your Church. I thank you also, dear Dr. Espy. Deeply respected Pyotr Vlasovich Makartsev, I cordially thank you too for the congratulations you have offered me. I express my deepest thanks for the kind thoughts voiced by all who have spoken here.

We joyously welcome those among us from the clergy of the young Orthodox Autocephalous Church in America and we wish her blessed success in her mission of salvation.

It gives us pleasure to see among us the venerable Dr. Edwin Espy, General Secretary of the National Council of the Churches of Christ in the USA and Mrs. Espy. We hold in high esteem Dr. Espy's great services in developing fraternal relations between Churches in the United States of America and the Soviet Union.

We also welcome all other guests from abroad who have shared our joy on this feast day.

I express my cordial thanks to you all, bishops, fathers and brethren wise in God, beloved guests, for your attention which is so precious to me, and for your kind thoughts.

May God's mercy be upon you, and good health and blessed success in your labours.

The Patriarch's Name Day

September 9 (August 27), 1973, eleventh week after Pentecost, on the day of His Holiness Patriarch Pimen of Moscow and All Russia, the annual feast was celebrated with due solemnity in the Church of the Holy Trinity (St. Pimen the Great) in Moscow.

Long before the commencement of the All-Night Vigil, the church and grounds were packed with a multitude of believers. The deans of the Moscow churches and the clergy and servers processed to the centre of the church to meet His Holiness. At six o'clock a joyful ringing of bells proclaimed the arrival of the Patriarch. On the entrance His Holiness was met by the rector, Archpriest Boris Pisarev. His Holiness proceeded into the church, unflected and kissed the festal icon

of St. Pimen the Great and the Kazan icon of the Mother of God, then blessed the clergy and the worshippers from the ambo.

Praying in the sanctuary during the All-Night Vigil were Metropolitan Filaret, Metropolitan Melitius (Antiochene Patriarchate), Metropolitan Yuvenaliy, Metropolitan Sergiy, Bishop Germogen and Bishop Chrysostom.

The liturgy and the polyelaios were said by His Holiness who was assisted by Protopresbyter Vitaliy Borovoy, Dean of the Patriarchal Cathedral of the Epiphany, Archimandrite Makarios Tayar, dean of the Antiochene podvorye in Moscow, Archimandrite Ieronim Zinoviev, Father Superior of the Trinity-St. Sergius Lavra, the deans and some rectors of Moscow churches, the clergy and servers of the Church of



Left to right: Bishop Germogen of Kalinin and Kashin, Archbishop Antoniy of Minsk and Byelorussia, Metropolitan Yuvenaliy of Tula and Belev, Metropolitan Filaret of Kiev and Galich, Exarch of the Ukraine, His Holiness Patriarch Pimen, Metropolitan Melitius of Buenos Aires and Argentina (Church of Antioch) and Bishop Chrysostom of Zaraysk officiating at a festal moleben in the Church of the Holy Trinity (popularly known as the Church of Pimen the Great) on September 9, 1973



Patriarch Pimen and Archpriest Ioann Negrebetsky, one of the clerics of the Orthodox Autocephalous Church in America who officiated at festal Divine services on the occasion of the Patriarch's name day on September 8-9, 1973, in the Church of the Holy Trinity

St. Pimen, and the pilgrim priests headed by Archpriest Alexander Voronetsky from the Autocephalous Orthodox Church in America.

After a rendition by the right-hand choir of the psalm "Praise ye the Name of the Lord...", the Patriarch commenced the prayer to his heavenly protector, St. Pimen the Great: "We bow to thee, saintly Abba Pimen..." and immediately the voices of the assisting clergy and the entire multitude blended into a single prayerful hymn. After the reading of the Holy Gospel and the ecphonesis "Through the bountiful mercies...", His Holiness kissed the icon of St. Pimen. By this time the hierarchs had processed out of the sanctuary and also kissed the festal icon. After anointing themselves with holy oil they bowed to His Holiness, and retired into the sanctuary. Then the officiating priests and servers went up to the Patriarch to be anointed with holy oil.

The Divine Liturgy was celebrated by His Holiness with the same clergy who had taken part in the All-Night Vigil.

Towards the beginning of the Divine Liturgy, the hierarchs and numerous clergy had arrived at the church. The hierarchs who had attended the All-Night Vigil were joined by Archbishop Antoniy and Archbishop Vladimir. After he was met with due solemnity His Holiness proceeded to the dais where he was vested according to his patriarchal dignity.

The intense prayer of the Patriarch and the assembly of the hierarchs and clergy, and the harmonious singing of the choir created a festal atmosphere and moved and filled the hearts of the worshippers. During the Liturgy Patriarch Pimen ordained his subdeacon Gennadiy Nefedov, teacher at the Moscow Theological Seminary, deacon. In the sermon after the Communion very Protopresbyter Vitaliy Borovoy spoke of the loftiness of the patriarchal ministry.

In the festal moleben His Holiness Patriarch Pimen was assisted by the hierarchs who had attended the Liturgy and a large assembly of priests and deacons, who had arrived for the feast. The Holy Gospel at the moleben was read by Metropolitan Filaret. His Holiness read the prayer to St. Pimen with deep feeling.

After the moleben Metropolitan Filaret delivered an address.

"Your Holiness, our Primate and Father,

"On behalf of the Holy Synod, the hierarchs, pastors and devout members of the theological schools and all your flock of Russia, allow me to offer Your Holiness our heartfelt congratulations and prayerful wishes of good health for many years to come on your name day, the Feast of our God-Bearing Saint Pimen the Great.

"By your work to strengthen fraternal relations with the Orthodox Local Churches, to further develop ecumenical dialogue with other Christian Churches and the cause of peacemaking, as well as by your concern for the internal Church life of the Moscow Patriarchate over the two and more years of your patriarchal administration of the Russian Orthodox Church, Your Holiness has written new pages in the history of our Church, continuing the great ministry of the Moscow Patriarchs—Tikhon, Sergiy and Alekseyi.

"In your person we behold a worshipper who zealously performs church services, a primate who is deeply aware of his responsibility before Jesus Christ our Lord, a true son of our Motherland and a peacemaker. Over the years of your ministry as Primate you have augmented the love of your flock toward yourself; you have increased the lo-

h which the Russian Orthodox Church, in the person of her representatives at the Local Council, have unanimously elected you to the Patriarchal Throne.

Inasmuch as we come into contact with Your Holiness more frequently in others, we know better of your labours for the good of the Church than not only through external manifestations and fruits; we know, too, of your intense daily toil and your deep consens.

On this feast day we pray to our Lord Jesus Christ that, through the prayers of your holy patron, St. Pimen the Great, He may grant you His divine help, which is particularly necessary for the fulfilment of the patriarchal ministry, that He may crown your career with long life in good health, that for many years to come we may have the joy of seeing Your Holiness as our patriarch and Father.

And in token of our prayers, in token of our filial love, we ask you to

accept this icon of the Mother of God, and may She be your patroness and intercessor in your patriarchal service. "Eis polla eti, despota."

His Holiness was then congratulated by the rector of the church, Archpriest Boris Pisarev.

After "Many Years" was sung, His Holiness Patriarch Pimen delivered an address.

"Your Eminence Metropolitan Filaret, Exarch to the Ukraine, Your Graces, fathers, who prayed with us during the Divine Liturgy, brothers and sisters—participants and worshippers in the present Divine service, I thank you with all my heart—Your Eminence, for your words of greeting, Your Graces and reverend fathers—for having prayed with me at this Liturgy, and you, dear brothers and sisters—that on this important day for me you have come to this holy church to glorify the memory of St. Pimen the Great and to pray together with us all.

"I accept all the good wishes that



This Holiness Patriarch Pimen receiving the icon of the Mother of God presented to him on September 9, 1973

have been expressed here and say to you that I continually pray for God's mercy and beg the good advice of my brother-archpastors, and the prayerful help of the clergy and all pious believers.

"It is especially joyous to hear a person greeted on his name day with the traditionally popular congratulation and the phrase: 'May your angel be with you.' We believe, along with the Church, that this is that guardian angel who is sent by the Lord to each man to help and direct him on the path throughout his whole life. Which angel would I choose to lead me along the path laid down for me by God? I would like to answer this question in the way the Holy Church prays at almost every Divine service: 'An Angel of Peace, the faithful guide and guardian both of our souls and bodies...'

"What a splendid title—'Angel of Peace.' It means an angel who admonishes and edifies us on how to bring about peace. Every Christian, every man, regardless of the position he occupies, dear brothers and sisters, must unquestionably be a peacemaker. This task is both a noble and a necessary one for every Christian. Our Lord said: *Blessed are the peacemakers: for they shall be called the children of God* (Mt. 5. 9). And what can be loftier than to be called the 'children of God'?

"'Faithful guide,'—the prayer goes on... You know that on every path, in every kind of activity, there must unquestionably be a mentor, and how good it is when he is true to his duty. And the Church believes that a guardian angel is just such a mentor.

"The Holy Fathers tell us that when you pray to God and feel a special joy in the prayer, it means that your guardian angel is praying with you. The guardian angel is exhorting you to good deeds and to truth in every form; 'the guardian both of our souls and bodies' directs our life towards eternal salvation.

"And I believe that, through the joint prayers of all of us, just such a guardian angel will direct me on my path to the end of my days. Amen."

The ecclesiastical celebration concluded with the patriarchal blessing

of the worshippers. Before leaving the church, His Holiness congratulated all the believers on the feast and once again thanked all for the congratulations and earnest prayers. In reply the worshippers accompanied the Patriarch with joyous cries of "With your name day, Holy Father" and prayerful good wishes.

On that day, Archbishop Pitirim of Volokolamsk celebrated the Divine Liturgy and the thanksgiving moleben with the blessing of His Holiness Patriarch Pimen in the Patriarchal Cathedral of the Epiphany. He preached a sermon on the significance of the patriarchal ministry. After the Communion verse the sermon was preached by the priest of the Church of the Transfiguration in Bogorodskoye, Moscow, Father Nikolai Stepanyuk (the sermon is printed in this issue).

On the Patriarch's name day, special prayers for the Primate of our Church were offered up in all the churches and cloisters of the Moscow Patriarchate.

In honour of the feast His Holiness gave a reception at his Moscow residence. The reception was attended by the hierarchs, who had prayed in the Church of St. Pimen during the Divine service and the clerics, the executive members of the synodal departments, the clergymen from the Orthodox Autocephalous Church in America headed by Archpriest Alexander Voronetsky, Archpriest Alexandre Turintsev, Dean of the Podvorye of the Three Saints, the Doctors of the Church, in Paris, and Dr. Edwin Espy, General Secretary of the National Council of the Churches of Christ in the USA, and Mrs. Espy. Also at the reception was the Deputy Chairman of the Council for Religious Affairs of the USSR Council of Ministers Pyotr V. Makartsev. Speeches of greetings were addressed to His Holiness by Metropolitan Yuvenaliy, Metropolitan Melitius, Archbishop Pitirim, Archbishop Vladimir, Archpriest Alexandre Turintsev, Dr. E. Espy and Archpriest Alexander Voronetsky. Patriarch Pimen was also greeted by Pyotr V. Makartsev. His Holiness Patriarch Pimen made a speech in reply (printed in this issue).

Archpriest VLADIMIR YEREMIAH

On the Stay of His Holiness Patriarch PIMEN in Odessa

On July 5, His Holiness Patriarch men of Moscow and All Russia ar-
led in Odessa by the evening train
gether with Metropolitan Filaret of
ev and Galich, Exarch to the Ukraine.
They were met at the station by Metro-
politan Sergiy of Kherson and Odessa,
representatives of the clergy and
ty of the Odessa Eparchy, and others.
On the Feast of Sts. Peter and Paul
d the Kasperovskaya Icon of the
ther of God, His Holiness con-
lebrated the Divine Liturgy and
leben with Metropolitan Sergiy and
chimandrite Chrysostomos, dean of
the Alexandrian podvorye, and other
rgymen in the Dormition Cathedral.
The cathedral was crowded with wor-
ppers. After the moleben, Metro-
politan Sergiy turned to Patriarch
nen with a word of gratitude.

In reply, the Patriarch delivered
short address drawing the attention
the congregation to the words of
canticle: "We, the faithful people,
radiantly celebrating..." the present
st enlightened by the blessed advent
the Mother of God. And, undoubted-
this is for us Christians the greatest
isolation and joy of our life as we
ways receive the Blessed Virgin's
vice, intercession and help. Patriarch
men said further that in today's tro-
tion to the Apostles we hear the
ords: "Pray to the Almighty to grant
ace to the world and great mercy to
r souls." Peace is the dream of mil-
ns—peace among peoples, among
ates, among ourselves, our near and
ar ones. The Holy Church attaches
great importance to the establishment
of peace, which is the foundation of the
e of all and of each Christian. Indeed,
e Apostle says that if there is no peace
the world, there cannot be peace in
an's soul.

The believers presented flowers to
His Holiness Patriarch Pimen and
Metropolitan Sergiy. The metropolitan
pair solemnly sang "Te Deum lauda-
us..."

On July 15, in the evening, His
Holiness Patriarch Pimen left for

Moscow and on August 9 he arrived in
Odessa again. On the eve of the Feast
of the Transfiguration, on August 18,
he officiated at the All-Night Vigil
with the assembly of hierarchs in the
Dormition Cathedral in Odessa. His
Holiness was solemnly welcomed with
bread and salt upon his arrival by
Metropolitan Sergiy of Kherson and
Odessa, Bishop Varfolomey of Tashkent
and Central Asia, Bishop Serafim of
Zurich, the clergy of the cathedral and
the seminary. The cathedral was
crowded with believers holding lit
candles and flowers. After genuflect-
ing before the Kasperovskaya icon of
the Mother of God, His Holiness bles-
sed the congregation. The lity was said
by Metropolitan Sergiy and the clergy.
His Holiness anointed the congregation
with holy oil during the All-Night Vigil
while Bishop Varfolomey and Bishop
Serafim anointed at the side-altars.
After the service, His Holiness con-
gratulated the believers with the feast
and gave them his blessing. On the
feast day, His Holiness the Patriarch
concelebrated the Divine Liturgy fol-
lowed by the Blessing of the Fruits
with the same hierarchs and clergy as
on the eve. After the Divine Liturgy,
Metropolitan Sergiy addressed Patriarch
Pimen with a word of thanks and
congratulated him with the feast. In
reply, the Patriarch thanked Metropolit-
ian Sergiy and all those present in the
magnificent cathedral for their joint
prayers on this great and joyful feast.
"I congratulate you also," said the
Patriarch, "and may God's blessing
and divine help be with you; may you
be illumined by Christ's light, may it
always be the unfailing light of joy
and edification, lighting your Christian
way of life."

"Today, I would like to speak to
you about the Gospel narrative, read
at this feast, which tells us of how the
Apostles beheld the glory of Christ's
Transfiguration. I believe, that it is
useful for all of us too to behold this
glory in spirit. For, if we do not be-
hold it, the significance of the event

Beginning of the Academic Year at the Moscow Theological Schools

The hot summer days were drawing to a close and the burning sun was getting noticeably cooler, the sharp shrieks of martlets could be heard only occasionally and there appeared tomtits heralding autumn and the coming frosts.

And once again the students of the Moscow theological schools assembled in the St. Sergius Lavra.

The first of September. The beginning of the academic year in the theological schools is usually preceded by common prayer in which those who teach join with those who learn. On this day in the Academy Church of the Protecting Veil of the Mother of God, Divine Liturgy was celebrated by Archimandrite Aleksandr Timofeyev, assistant rector of the academy and seminary together with the students in holy orders. The liturgical chants were piously and harmonically sung by the choir under the direction of the precentor Mark Trofimchuk.

The rector of the academy and seminary, Bishop Vladimir of Dmitrov, addressed the students with a word of edification followed by the Molебен for the Beginning of Studies. "Being conscious of the difficulties and the importance, as well as the holiness of the work before us,"

itself is lost. The glory of Mount Tabor and the Transfiguration have inspired many people and leaders of our Church to feasts reminding them of Mount Tabor, the Tabor Light and the Tabor Glory. Let us recall the Cathedral of the Transfiguration built by Metropolitan Platon Levshin. It had a model of Mount Tabor with an altar on its top.

"The meaning of transfiguration was especially felt by me when, by God's grace, I went on a pilgrimage to the Holy Land and went up Mount Tabor with all those accompanying me.

"We began the ascent of the mount from the place where Christ had left all the Apostles except Peter, James and John whom He took with Him.

"Mount Tabor is beautiful, covered with the green crowns of trees and bright flowers. However, modern life has not left the mount untouched, one

His Grace said, "we should raise the most diligent and sincere prayers to God our Lord, His Immaculate Mother, and all the saints, through this prayer call down upon ourselves God's help and heavenly blessing! A great many people are and will be striving towards the Truth of Christ, and thus will approach Christ Himself. It is to this end of man's perfection and salvation in the Lord our God that the priest must dedicate all his labours and his life, giving himself wholly to the people. Yet we the clerics are creatures of the earth liable to temptation and bearing the burden of human weakness and shortcomings inherent in almost every man. But our Lord calls us today to quench the spiritual thirst of people, of those people who join the Church and are anxious to reach Christ. Today our Lord tells us, who are chosen for priesthood, that we should care for and spiritually nourish these people. And today, as in all the days of our life and work, we feel the confusion experienced by St. Philip and other Apostles when He miraculously fed five thousand people with five loaves and two fishes. And together with Apostle Philip we say: Lord, how can we feed Thy people? We are poor and have nothing but five loaves and two fishes. And Christ repeated: Give ye, this to them. And a miracle is performed by Christ on us, priests and on all the people of God, the miracle of feeding people with true eternal life and with spiritual Divine truth, the truth of the Gospel message. And our Lord Jesus Christ constantly strengthens our weak forces, scorning out our sins and confounding

can drive in a car along an asphalt road right to the top. But those who come on pilgrimage ascend Mount Tabor on foot following the example of Christ and His Apostles. It is a tiresome ascent as the mountain is steep and about 600 metres high. Today there is a Greek monastery on top of Mount Tabor. A part of its ancient church has sunk into the ground with time. The Tabor church is enclosed by the monastic walls. The ringing of bells in the belfry calls people to Divine service. Involuntarily, our hearts are filled with veneration, for here, on this very spot, the Transfiguration had taken place! Nearby is a beautiful garden and a guest house for pilgrims served by Catholic nuns.

"It was good to be on Mount Tabor, the place where Christ was transfigured and where the Apostles con-

sating our shortcomings. And even today voice appeals to us saying: Feed ye them sincere and perfect, and the people thirsting the truth of Christ will ever be fed in spite our weaknesses and shortcomings. Understanding all this we should rejoice and never sad; we should moreover thank and praise and ask Him to continue bestowing upon His great and beneficent mercy.

At about noon the procession of teachers and students went to the Cathedral of the Holy Trinity, the most ancient of all the churches in the city. The weather was mild, the sun was reflected in the golden cupolas of the churches and glittered the crowns of the centuries-old lime trees.

According to tradition, all the students of the theological schools "of the Trinity" assembled in the crypt of the church by the shrine of the great saint of Holy Russia, Sergius of Radonezh. Many are the generations of students which have come here to supplicate the saint's intercession on the beginning of their studies! Many are the graces conferred upon the disciples of the theological schools by their patron saint! There is an inseparable link between the saintly founder of the monastery and these famous Russian theological schools.

Archimandrite Evlogiy Smirnov, a docent of the academy preached a sermon on spiritual perfection. He said that for all the students and pupils the humble saint of Russia—St. Sergius—was the teacher of faith and piety and of salvation in Christ and instant helper.

...ated His Glory and the Unfailing Light which fills the souls of the believers and illuminates our life.

"Thus, dear brothers and sisters, these memories help every one of us to ascend mentally Mount Tabor and be present there in spirit so that the Tabor Light may be revealed to us and our countenances altered, that our faces on earth be as white as snow with virtues. This is the meaning of the fast, the festal worship and our joint prayers. Leaving this cathedral today, let us carry away with us the joy of God's grace, and let the light of Mount Tabor illuminate the way of our life and strengthen us to achieve spiritual perfection and accomplish spiritual feats."

The believers of Odessa presented His Holiness and the hierarchs with flowers. After blessing the congrega-

The moleben to the saint began. Every heart was filled with prayer, that deep and humble prayer that brings God's grace upon the souls of people. Singing praises to the saint all those present bowed before his shrine and as they left kissed the cross. The rector sprinkled the students with holy water as a token of consecration and benediction for their coming studies.

From the Cathedral of the Holy Trinity the teachers and the students went to the monument to the late professors of the Moscow Theological Academy where a short liturgy was sung.

At 1 p.m. a meeting devoted to the beginning of the academic year was opened by Bishop Vladimir in the Assembly Hall. The assistant rector Archimandrite Aleksandr read out the results of the entrance examinations.

He was followed by Bishop Vladimir who warmly greeted the new students and addressed them a word of edification. His Grace indicated the essential moral and spiritual conditions of true knowledge. "You came here to fill your minds with divine knowledge," said the bishop, "to strengthen your hearts in saintly feelings, to renew your souls in order to become, in future, if our Lord gives His blessing, priests of the people of God... Every man is called upon to manifest the image and likeness of God in the world. And to help people in this one should be this image and likeness, pure and perfect. Theological education is of value only if it unites the mind and the heart, feeling and hoping in God. Only the pure in heart will see God, says

...ation, Patriarch Pimen left the cathedral.

The same day, His Holiness held a reception in his suite. Among those present were Metropolitan Sergiy of Kherson and Odessa, Bishop Varfolomey of Tashkent and Central Asia and Bishop Serafim of Zurich, officials of the Odessa Eparchy, and others.

On August 23, His Holiness Patriarch Pimen left Odessa for Moscow. At the Dormition Monastery, the monks, teachers and students of the Odessa Seminary saw him off to the singing of "Eis polla eti, despota." On his way to the station, His Holiness Patriarch Pimen, as usually, stopped at the Dormition Cathedral and kissed the Kasperovskaya icon of the Mother of God. Metropolitan Sergiy delivered the prayer for travellers.

IGOR TIKHONOVSKY

the Gospel... Love the Lord our God with all your heart, and with all your soul, and with all your mind... love your neighbour as yourself (Mt. 22. 37, 39) because all our faith and all our life—ecclesiastical, social and family—are based upon love. Love the Holy Orthodox Church, our loving Mother who has brought us to spiritual life and leads us to salvation. Seek rather to be a doorkeeper in the house of ...God, than to dwell in the tents of wickedness (Pss. 84. 10). Love your Motherland and pray God that He give peace and prosperity to our country, happiness and well-being to our people, and to us the strength to serve our Motherland and people faithfully to our last breath..."

With the sound of the first bell the students went to the lecture-rooms where for the first time in this academic year they met their teachers.

A new page in the history of the Moscow theological schools has opened today.

Father VADIM SMIRNOV, lecturer,
Moscow Theological Seminary

Beginning of Studies in the Leningrad Theological Schools

The new academic year began in the Leningrad Theological Academy and Seminary on September 1, 1973. By this day the building had undergone repairs and much had been done to make the students feel comfortable.

The great work carried out by the administration in connection with the new academic year should be mentioned. On the second floor stands were mounted demonstrating the life and activities of the Russian Orthodox Church today, as well as in the past. Many exhibits were devoted to the first Patriarchal period in the history of our Church. Much attention was given to the reestablishment of the Patriarch of the Russian

Orthodox Church, her activities before 1917 and during the primacy of His Holiness Patriarch Aleksiy. The present ecumenical and inter-Orthodox activities of the Russian Church and her participation in the peace movement were also demonstrated. Much space was devoted to the Local Council of 1971. Quite a few stands showed the history of the Russian theological schools and academies, and particular attention was paid to the St. Petersburg (Leningrad) Theological Academy. Pictures of the rectors of the academy from its foundation up to our time could be seen on the walls. Pictures of all the Patriarchs of the Russian Church and Primates of the Autocephalous Orthodox Churches were displayed as well.

Entrance examinations for those who applied for admission to the seminary took place on August 20-24. The examining board was headed by Bishop Meliton of Tikhvin, the rector of the Leningrad Theological schools. The examinations were preceded by a moleben said in the Academy Church of St. John the Divine by the members of the examining board in holy orders.

The new academic year in the Leningrad theological schools began with Divine Liturgy celebrated in the Academy Church by Bishop Meliton assisted by clerics from among the teaching staff and students. Teachers and other employees of the academy and seminary joined their prayers to those of the students. Then the Moleben for the Beginning of Studies was read during which the rector sprinkled everybody with holy water and invoked God's blessing upon them.

In the Assembly Hall the acting assistant rector of the academy and seminary, Docent Father Stefan Dymsha, told the students about the daily routine and regulations for the students of the Leningrad Theological schools. Then the students went to their lecture-rooms, and the studies began.

VLADIMIR BRONSKY
deputy assistant rector
Leningrad Theological Academy

900th Anniversary of the Beatific Death of St. Anthony of the Caves

On June 23 (10), 1973, the Orthodox congregation of Kiev together with the whole Russian Orthodox Church solemnly venerated the memory of St. Anthony of the Caves in connection with the 900th anniversary of his beatific death. On the eve of this feast Metropolitan Filaret of Kiev and Galich, Exarch to the Ukraine, assisted Bishop Varlaam of Pereyaslav-Khmelnitsky and an assembly of the clergy conducted the All-Night Vigil and read the akathistos to the saint in the Cathedral of St. Vladimir in Kiev. On the feast day Divine Liturgy is celebrated in the same cathedral by the metropolitan and the bishop together with the cathedral and town clergy. The festal service was also attended by Archpriest Georgiy Burdykov

(the Patriarchal Parishes in the USA) and Fathers Milosh Vuchkovich and George Sanchez (both of the Argentine Eparchy of the Moscow Patriarchate). The foreign lay pilgrims attended the service as well.

On this particular and blessed day for the whole Russian Orthodox Church the participants in the solemn Divine service in the cathedral glorified in their heartfelt prayers St. Anthony of the Caves, the great founder of monastic life in the Russian Church, in the steadfast hope that by his holy prayers he would protect towns and villages, cloisters and churches, all Orthodox Christians and all peacemakers in this country and in the whole world.

Bishop VARLAAM

NEWS OF THE EPARCHIES

The Eparchy of Kiev. On July 1, on the second Sunday after Pentecost, the Feast of All Saints who Shone Forth in the Land of Russia, Metropolitan Filaret of Kiev and Galich, the Exarch of the Ukraine, celebrated Divine Liturgy in the Church of the Protecting Veil in Smela, Chernihiv Region. During the Little Entrance the metropolitan presented the rector of the church, Archpriest Nikolay Shovkun, with a Patriarchal award of a cross with decorations. The other priests also received awards.

On July 23, the Feast of St. Anthony of the Caves, in connection with the 900th anniversary of the day of the saint's beatific death, and on the eve, Metropolitan Filaret conducted solemn Divine services in the Cathedral of St. Vladimir together with Bishop Varlaam of Pereyaslav-Khmelnitsky and an assembly of the clergy.

July 28, the Feast of St. Vladimir, Equal to the Apostles, is the patronal feast of the cathedral in Kiev. Metropolitan Filaret conducted the All-Night Vigil with a reading of the akathistos to St. Vladimir in the cathedral together with Archbishop Leontiy of Simferopol and the Crimea, Bishop Vladimir of Dmitrov, Bishop Ilya of Chernovtsy and the Bukovina and Bishop Varlaam of Pereyaslav-Khmelnitsky. At Divine Liturgy, on the day of the feast, Arch-

bishop Palladiy of Zhitomir and Ovruch served with the exarch and the other bishops who had taken part in the service on the previous day. Pilgrims from Canada and the Lebanon were present at the service. The Dean of the Cathedral of St. Barbara in Edmonton, Canada, Archpriest Ioann Margitich, was among the officiating priests.

On July 29, the sixth Sunday after Pentecost, Metropolitan Filaret celebrated the Divine Liturgy in the Convent of the Protecting Veil in Zolotonosha. At the Little Entrance His Eminence bestowed a Patriarchal award—the epigonation—on Archpriest Dimitriy Dvukhzhilov and on Father Pavel Makota—a kamilavka.

The Eparchy of Alma-Ata. From July 5 to 15, Metropolitan Iosif of Alma-Ata and Kazakhstan visited the parishes of Karaganda and Tselinograd. On Thursday, July 5, the metropolitan arrived in Karaganda. On July 6, the Feast of the Vladimir Icon of the Mother of God, His Eminence celebrated the Divine Liturgy in the Church of the Nativity of the Blessed Virgin, the rector, Archpriest V. Polishchuk, preached a sermon. On the eve of the Feast of the Prophet and Forerunner of our Lord, St. John the Baptist, the All-Night Vigil was held in that same church and, on July 7, Metropolitan Iosif concelebrated the Divine Liturgy with the rector, Archpriest V. Polishchuk.



The Church of Sts. Constantine and Helena in Tselinograd

lebrated the Divine Liturgy with the clergy of the church and the visiting priests. His Eminence addressed the congregation, noting that the Feast of the Nativity of St. John the Baptist was held in particular veneration here because it is connected with the memory of the builder of this church, Schema-Archimandrite Sevastian († April 19, 1966), who came from the skete dedicated to the Forerunner in the Optino Wilderness. At the end of the service "Many Years" was sung.

On July 7, on the eve of the third Sunday after Pentecost, the metropolitan officiated at the All-Night Vigil in the same church, and conducted the Liturgy on the following day in the Church of St. Michael the Archangel, the rector of which is Archpriest A. Ulovich. On Sunday evening there was hierarchical service for Vespers with the reading of the akathistos to Jesus Most Sweet. Metropolitan Iosif gave God's blessing upon the congregation after the service. On Monday, His Eminence held a discussion with the parishioners.

On July 10, Metropolitan Iosif arrived in Tselinograd, where he was met by the Rector of the Church of Sts. Constantine and Helena, Priestmonk Kirill Borodin, and by representatives of the parish. On the eve of the Feast of Sts. Peter and Paul, July 11, Metropolitan Iosif with the clergy and servers of the church conducted the All-Night Vigil and, on the day itself, celebrated the Divine Liturgy. After a moleben the metropolitan wished the congregation joy of the feast and, through the intercession of the Holy Apostles, peace and prosperity. On the fourth Sunday after Pentecost, July 15, the Feast of the Deposition of the Robe of the Most Holy Mother of God in Vlaherne was celebrated. On

the eve, Metropolitan Iosif officiated at the All-Night Vigil and, on the day of the feast, at the Divine Liturgy. During the Liturgy the rector preached the sermon with the blessing of the metropolitan. After the service "Many Years" was sung. In the evening on Sunday, Metropolitan Iosif officiated at Vespers with the akathistos to the locally revered Pochayev icon of the Mother of God. All the congregation joined in the singing of the akathistos. After the akathistos, Metropolitan Iosif gave an address, thanked the rector for the excellent order he kept in his church, and blessed the congregation.

The Eparchy of Kalinin. On the Feast of the Nativity of St. John the Baptist, July 7, 1973, Bishop Germogen of Kalinin and Kashin celebrated the Divine Liturgy in the Church of St. John the Forerunner in Vesegonsk. On the eve, before the All-Night Vigil, Bishop Germogen was solemnly welcomed by Father Gennadiy Gribanov, the rector of the church, and members of the church council. In his response to the welcome, His Grace thanked the rector and the believers for their welcome and their warm words and told them of his impressions when visiting the places connected with the great Prophet and



Metropolitan Iosif of Alma-Ata conducting Divine Liturgy, Tselinograd, July 12, 1973

runner of the Lord in the Holy Land. After reading of the Gospel, Bishop Germogen ched a sermon on the story of St. John the ist as it is recorded in the Gospels and anointed the congregation with holy oil. the following day, Bishop Germogen cele- d the Divine Liturgy and, before the festal ben, addressed the congregation with a ly on the theme of the feast, called down blessing of God upon the pastoral labours e rector, and wished the administration a more zealous attitude to the care of their ch. The festal celebration concluded with ges and the singing of "Many Years."

the Church of St. Michael the Archangel in village of Krasnoye there is a side-altar etated to Sts. Peter and Paul. On the feast ese Apostles, July 12, Bishop Germogen ce- ated the Divine Liturgy at this altar. He was with due solemnity by the rector of the ch. Archpriest Aleksiy Zlobin, and by the ch council. Before the festal moleben, Bishop Germogen preached a sermon on the theme feast and told the congregation about his ney to the Holy Land, and in particular of iascus, on the road to which city Saul was tered and became the Holy Apostle Paul. r the moleben and asperges "Many Years" sung.

The Eparchy of Kostroma. Archbishop's golden see. The eighth Sunday after Pentecost, Au- 12, and the Feast of the All-Merciful Sav- the Procession of the Venerable Wood of Life-Giving Cross of the Lord, August 14, days of fervent prayer and thanks rendered the Lord on the occasion of the fiftieth anni- ary of the ministry of Archbishop Kassyan Kostroma and Galich.

eventy years ago, in the year 1903, a similar ee was prayerfully celebrated in the Eparchy Kostroma in honour of Bishop Vissarion Ne- tev.

In the eve of this present anniversary Arch- op Kassyan circulated a letter to the clergy is eparchy containing a fatherly request to fervent prayers for his health and salva- on the days of his jubilee.

Archbishop Kassyan (Sergey Nikolayevich slavsky) was born in 1899 in the family of iest in Zolotoruchie, near Uglich in the chy of Yaroslavl. As a youth he attended Kashin Theological Seminary. In 1952 he uated from the Leningrad Theological Semi- and, in 1958, from the Leningrad Theolo- Academy with the degree of Candidate of ology for work on the theme: "The Teaching he Sacraments in the Works of the Fathers



Archbishop Kassyan of Kostroma and Galich who recently celebrated the fiftieth anniversary of his ministry

and Doctors of the Church in the 2nd and 3rd Centuries." In 1923, on August 12, he was or- dained deacon by Archbishop Iosif of Rostov, then in charge of the Yaroslavl Eparchy and, on August 14, presbyter. His ministry passed in the churches of Uglich and of the Uglich District. In 1948 the Lord called him to serve the Church of God in monastic orders. In 1961, Father Kas- syan was appointed Rector of the Church of the Blessed Tsarevich Dimitry of Uglich in the town of Uglich, and shortly thereafter was raised to the rank of archimandrite. Archimandrite Kas- syan was consecrated bishop in the Refectory Church of the Trinity-St. Sergius Lavra on March 26, 1961, by His Holiness Patriarch Alek- siy and the assembly of hierarchs. After his consecration, Bishop Kassyan was for two years the Vicar Bishop of Uglich in Yaroslavl Eparchy, and in 1963, as archbishop, he was appointed to the See of Novosibirsk and from May 20, 1964, to the See of Kostroma.

At the All-Night Vigil, which Archbishop Kas- syan himself conducted on August 11 in the Cathedral of the Resurrection assisted by the clergy of the cathedral and other churches, there were relatives and guests of the archbishop among the numerous congregation. Before the celebration of the Divine Liturgy on Sunday,

August 12, His Grace was given a ceremonial welcome by the clergy and parishioners. During the Liturgy two choirs, one conducted by N. S. Spassky and the other by the cathedral lector, Mother Feofaniya, sang harmoniously. After the Communion verse the sermon was preached with Archbishop Kassyan's blessing by Archdeacon Ioann Sazonov. Before the beginning of the thanksgiving moleben, His Grace delivered a sermon in which he rendered thanks to the Lord for his calling to the priesthood and for the spiritual support he had received on this path and also begged the congregation to join him in thanking our Lord, the Master of our life and death. After the moleben the Private Secretary of Patriarch Pimen, Vladimir Ponomarenko, addressed His Grace and conveyed him the greetings of His Holiness and a panagia with the Patriarch's inscription on it. The Most Reverend Kassyan expressed his love and gratitude to the Patriarch for this fatherly mark of attention. After this "Many Years" was sung. It was followed by speeches of congratulation by the dean of the cathedral, Archpriest Ioann Shcherban, and the church warden N. F. Saveliev. His Grace was presented with an icon of the Mother of God. In reply the archbishop cordially thanked the speakers and all those present, exhorting his

flock to be faithful and devoted to the Orthodox Church and to their Motherland, to work zealously for the common weal and world peace. At the end of the service, all those who had attended filed past Archbishop Kassyan and received his blessing.

At the jubilee dinner which followed speeches were made by many of the clergy. Congratulatory messages were read out from His Holiness Patriarch Pimen, Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Yuvenaliy of Tula and Belev, Metropolitan Ioann of Yaroslavl and Rostov, and Archbishop Feodosiy of Ivanovo and Kineshma. Numerous telegrams were also received from the clergy and the Eparchy of Kostroma, Yaroslavl and other eparchies.

The Eparchy of Simferopol. On Trinity Sunday, June 17, the Orthodox Christians of Simferopol met their new hierarch, Archbishop Leontiy, with all due solemnity in the Cathedral of the Holy Trinity. The new Archbishop of Simferopol and the Crimea concelebrated the Divine Liturgy and Vespers with kneeling prayers together with the clergy of the cathedral. The cathedral and congregation were asperged with holy water. The sermon was preached by Arch-



Archbishop Leontiy of Simferopol and the Crimea celebrating Divine service on the Feast of the Holy Trinity, June 17, 1973

st M. Ryazanov of the cathedral. After "Many Years" was sung the archbishop spoke on the fitness of the Feast of the Holy Trinity and urged the clergy and laity to pray for him in forthcoming ministry. After this the numerical congregation filed past Archbishop Leon to receive his blessing. His Holiness Patriarch Pimen sent a telegram conveying his blessing upon the labours which await Archbishop Leontiy in his care for the eparchy.

In June 24, on the Sunday of All Saints, Bishop Leontiy celebrated the Divine Liturgy in the Church of All Saints, Simferopol. At the graves of the Simferopol hierarchs, Metropolitan Guriy and Archbishop Luka of eternal memory, he said a lity for the repose of their souls. July 1, the Sunday of All Saints Who Shone Bright in the Land of Russia, is the name day of Bishop Leontiy. The archbishop himself celebrated the Divine Liturgy in the cathedral where he was solemnly greeted. Metropolitan Ioann of Yaroslavl and Rostov attended the service. Some students of the Afro-Asian Department of the Leningrad Theological Academy assisted at the service as subdeacons. Also taking part in the service were clerics from the eparchy of Dnepropetrovsk which is temporarily under the charge of Archbishop Leontiy. The officiating priests headed by His Grace conducted the festal moleben. After the singing of "Many Years," His Grace was congratulated by the clergy of both eparchies. Then Metropolitan Ioann congratulated him most cordially. In his turn, His Grace warmly thanked all those present for their good wishes and requested their prayers.

Telegrams of congratulation were received by His Holiness Patriarch Pimen, Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Filaret of Kiev and Galich, Exarch to Ukraine, Metropolitan Aleksey of Tallinn and Estonia, Metropolitan Yuvenaliy of Tula and Chernigov, Metropolitan Sergiy of Kherson and Odessa, and other hierarchs.

July 12, the Feast of Sts. Peter and Paul, is the day of the death of Metropolitan Gavril Egorov of Simferopol and the Crimea of eternal memory. Archbishop Leontiy invited Metropolitan Ioann of Yaroslavl and Rostov to participate at the All-Night Vigil and the Divine Liturgy in the Church of All Saints in Simferopol close by which are the graves of Metropolitan Guriy and Archbishop Luka Voyno-Yasenetsky of Simferopol and the Crimea. Archbishop Leontiy attended the service. After the reading of the Gospel, Metropolitan Ioann preached on

the theme of the feast and begged the prayers of all those present for their spiritual father Metropolitan Guriy of eternal memory. After the Liturgy, Metropolitan Ioann and the clergy assisting him said a panikhida at the graveside of the Crimean hierarchs.

The Eparchy of Cheboksary. On June 16, on the eve of Trinity Sunday, the newly-appointed bishop to the See of Cheboksary Archbishop Veniamin, arrived in Cheboksary from Irkutsk. After a brief rest His Grace proceeded to the Cathedral of the Presentation of the Blessed Virgin. He was met by a crowd of people carrying flowers. At the entrance to the cathedral he was welcomed by Archpriest N. Demyanovich, the Secretary of the Eparchial Board, and by members of the church council. Archbishop Veniamin blessed his new flock, then proceeded to the altar to conduct the All-Night Vigil. After the Vigil, the archbishop addressed the congregation, exhorting them to be worthy of the high calling of Orthodox Christians and of that divine grace which descends upon all believers at the holy tide of Pentecost.



Metropolitan Iosif of Alma-Ata among clerics and parishioners after the Divine service in the Church of the Nativity of the Blessed Virgin in Karaganda, July 1973



The Feast of the Exaltation of the Holy Cross

Today the Holy Church celebrates the Invention and Exaltation of the Glorious and Life-Giving Cross of our Lord. This great event took place during the reign of the first Christian Emperor Constantine the Great, called Equal to the Apostles for his ardour in spreading Christ's Faith.

The pious emperor saw the miraculous appearance of the cross in the sky and, having conquered his enemies, he made up his mind to find the Cross on which our Lord Jesus Christ had been crucified. The emperor's pious mother—Helena, Equal to the Apostles—went in search of the Cross to Jerusalem. It was not an easy task to fulfil the wish of her son. Almost three hundred years had elapsed since the Crucifixion of our Lord. Christ's Cross was nowhere to be found. The oldest inhabitants of Jerusalem were questioned to see whether they had heard where the Cross of the Crucified Lord had been buried, but nobody would show the place. At last an old Jew by the name of Judas was mentioned, but for a long time he too would not say anything and only, after lengthy remonstrations, he pointed out the place where the Cross was buried. In that place a heathen temple had been built by Emperor Adrian in honour of the goddess Venus. The temple was pulled down, and on the eastern side of Golgotha three crosses were found in a pit.

But it was not possible to tell which of the three was Christ's Cross. Then Patriarch Macarius, who was at that time the head of the Church of Jerusalem, in order to recognize the Lord's Cross, had recourse to a means worthy of a true Christian. A funeral

procession was passing by at that moment and the Patriarch ordered it to stop. On the corpse they laid the three crosses in turn, and when Christ's Cross touched the dead man he was restored to life. All this took place before the eyes of great multitudes of people, who had gathered there. The Patriarch, the Empress and all those around bowed down in veneration before the Life-Giving Cross of the Lord and kissed it. All those present wanted to do the same, but this was impossible because of the tremendous number of people. Then the Patriarch was asked to lift the Cross so that all those assembled could at least see it. Fulfilling the devout request of the crowds, he mounted an elevated place, and exalted Christ's Cross, that is, raised it up, as the people bowed down before it, crying out over and over again: "Lord have mercy upon us!"

In memory of the miraculous invention of the Lord's Cross that took place in 326, the Holy Church has set a feast day in honour of the Cross. This feast is called, "The Exaltation of the Glorious and Life-Giving Cross."

And like our ancient brother-Christians, who witnessed the event, we sinners, bow down today before the Lord's Glorious Cross, glorifying the Holy Resurrection of Christ, together with all the Church: "We bow before Thy Cross, O Master, and we glorify Thy Holy Resurrection."

The Cross is the standard of our Christian faith, and our veneration of Christ's Life-Giving Cross must express our readiness to carry our own cross in the footsteps of Christ, and, kissing the Cross, to show our sincere af-



terent faith in the Crucified Lord. Bending our knees before Christ's Cross, and asking forgiveness for our sins with all our hearts, let us pray: "The Invincible, Inscrutable, Divine

Power of the Glorious and Life-Giving Cross, do not abandon us, sinners." Amen.

Archdeacon BORIS BALEN DE BALYU,
Candidate of Theology

Feast of St. Sergius

Apostle Paul, as their pastor, accuses the Corinthian Christians, who had been baptized and received the Gospel of Christ, of being deceitful, proud, and unholy, of living in content, quarrel, and enmity. *What! know not that your body is the temple of the Holy Ghost which is in you...?* (Cor. 6. 19) thus St. Paul addresses them.

Light-mindedness and negligence in ritual life are fatal, brothers and sisters. Right from the baptismal font we have promised to live in the fear of God with a firm and live faith, hope and love for Him in Whom we were christened and enveloped, having become the vessels of the Holy Spirit.

Nothing devastates the soul as indifference towards its temple. The soul values this priceless treasure for whose sake the Pure Blood of Christ was shed on the Cross.

Like a hurricane that bursts into the open windows of a house and destroys its splendour, so does the noxious vain and evil spirit that enslaves us, bring us a lot of calamity, destroying the sanctity of the soul.

Spiritual life demands concentration and zeal. It is only in this that we attain real bliss in a live union with Christ our Lord. The fire of grace burns stronger as soon as one yields to faith—living and not hypocritical—believes, like a child, humbly acknowledging his vanities before the One Who



Archimandrite Evlogiy delivering the sermon at the Dormition Cathedral of the Trinity-St. Sergius Lavra on the Feast of St. Sergius of Radonezh, July 18, 1973

is All. Such a faith brings about an inner feeling of bliss.

Christ may dwell in our hearts by faith (Eph. 3. 17), abiding there as in temples, filling them with richness and sanctity, light and reason. A spiritualizing faith opens before us the gates of the Kingdom of God.

But, because of our weakness we forget, and some, perhaps, do not know, that it was ordained from on high that we become temples of God Himself, Who has created and bestowed upon us His boundless love. Is there anything loftier or more sacred than the ordained divine end of being Bearers of God.

The Holy Gospel teaches us of our close unity with God. *I am the vine, ye are the branches; He that abideth in me and I in him...* (Jn. 15. 5). That is why the Holy Church does her best to spiritually transform us, to renew our hearts, to spiritualize and make them the dwelling of the Holy Spirit.

Our prayers in church, the Divine services and the Sacraments purify and cleanse us of sin which deadens us; they adorn and enlighten us, raise us spiritually and make us children of God. Our Lord has pointed out the way every Christian must follow, and thousands of people have fulfilled our Lord's behests in life. One of them was

St. Sergius, the memory of whom we are commemorating today. The image of his holy life is closer to us for he was a compatriot of ours. Almost six hundred years have passed since St. Sergius walked upon our soil, but his memory does not fade, it burns brightly from generation to generation—for eternal is the memory of God's saint.

St. Sergius from his earliest childhood yearned for God. In his early youth he fearlessly buried himself in a dense forest, to find himself, prepare the temple of his soul, and enter into communion with God, to perceive His work in the world. His life was full of difficulties and voluntary privations. The holy feasts of the saint united him with Heaven, making him a mystical viewer of the Holy Trinity, an associate of the saints who came down to him from Heaven as a friend. The sanctity of Hegumen Sergius spread throughout the world, and people converged to him as toward a light beneficent, for no one doubted that the saint was close to God, knew and dared approach Him. This faith in St. Sergius is still alive. Happy are we to have St. Sergius to intercede for us with God, praying, through love for all his compatriots, for world peace, for each one of us, that the Lord may grant us true repentance for the purification and sanctification of our souls, for we are weak and in need of help from those who are strong in spirit and faith.

When we pray to St. Sergius as an instant helper and wondrous miracle worker, we have in view first of all his help for the salvation of our souls, for *but one thing is needful* (Lk. 10. 42): *the life more than meat and the body than raiment* and more than the whole world (Mt. 6. 25). Otherwise if we only turned to the saint to deliver us from sin, from all that deadens us and plunges us into the darkness of passions, we would receive instant and active help. But our prayers, even in his shrine, are often heavy and remain unheard by the saint, because we are not for what our souls really need. Christ's Church teaches us with prayers: "O All-Holy Trinity, have mercy upon us. O Lord, wash away our sins. O Master, pardon our transgressions."

Holy One, visit and heal our in-
mities, for Thy Name's sake." Through
ch prayers even the greatest sinners
ve attained sanctity, to behold the
waning Light of the Holy Trinity.
We are, obviously, weak in our faith
Christ, for we permit numerous sins
sully our souls—the temple of God
High. What then can help the pitie-
state our soul is in? Zeal in prayer
d constant effort to acquire a prayer-

ful habit. Much must be done to remove
the rust in our souls. The cleansing of
the soul from sin demands incessant
and zealous effort in prayer, in fasting,
and in attendance at Divine services.
Let us strive for this, putting our
hopes in God, our Merciful Father, Who
desires not the death of sinners, but
that they should turn from their wicked-
ness and live. Amen.

Archimandrite EVLOGIY SMIRNOV

On the 25th Sunday after Pentecost

Apostle Paul, full of love, sum-
mons the followers of Christ
to keep the unity of spirit and
beseeches them to walk
worthy of the vocation where-
th they are called (Eph. 4. 1). He
ches us that the diversity of
ritual gifts and services does not,
any way, interfere with this unity.
is necessary, first of all, to act *with
lowliness and meekness, with long-
ferring, forbearing one another in
love* (Eph. 4. 2). In His Sermon on
Mount our Saviour calls this spir-
al poverty, that is, recognizing our
n unworthiness and weakness which
vents us from extolling our person-
merits.
We are called to teach, to com-
prehend, to help another, that is, to bear

burdens *endeavouring to keep the unity
of the Spirit in the bond of peace*
(Eph. 4. 3).

Beloved brothers and sisters, the
preservation of spiritual unity gives us
hope for future bliss: *One Lord, one
faith, one baptism* (Eph. 4. 5) as St.
Paul teaches us. One Lord—our Saviour
Jesus Christ, one faith—our redeeming
Orthodox faith, and one baptism—the
only way to communion with Christ.
Christian meekness should give us
patience to bear life's tribulations. *Till
we all come in the unity of the faith,
and of the knowledge of the Son of
God, unto the measure of the stature
of the fulness of Christ* (Eph. 4. 13).
Amen.

MIKHAIL, Archbishop of Kazan

In Memory of St. Pimen the Great

Every Orthodox Christian is
given at Holy Baptism the
name of a saint who becomes
his guardian and intercessor
before the Lord. Today we
are blessed with a special joy for it is
Feast of St. Pimen the Great, the
patron saint of the Primate of the Rus-
ian Orthodox Church—His Holiness,
Patriarch Pimen of Moscow and All
Russia.
The holy saints, urged by a desire
to perform good deeds found salvation
in the world: they retired to wilder-
nesses and deserts to attain spiritual
perfection and purification, and with

strengthened faith they returned to live
among people and be their help.

St. Pimen the Great was born in
340 in Egypt. From his early youth
he was drawn to monkhood. Together
with his brothers he took monastic
vows in one of the Egyptian monasteries.
Constant prayer, severe fasting,
and courageous struggle with carnal
passions and mundane ties, filled him
with the Holy Spirit, and made him an
earthly angel. St. Pimen the Great passed
away in 450 at the age of 110. The
Holy Church in her canticles glorifies
St. Pimen with the following words:
desiring angelic life, thou didst retire,

Pimen, into the wilderness, and having overcome thy carnal passions thou didst become equal to angels, our God-Bearing Father Pimen.

St. Pimen urged his disciples to pray constantly and ardently, and to bear God's name in their hearts always.

Prayer is a conversation of the believer with God, a conversation not of a slave with his master, but of a son with his Father. In prayer to God a Christian expresses his supreme feelings and the noble impulses of his soul. A striving towards the highest ideal, inner perfection, to all that is beautiful and life-asserting, this is the essence of any prayer—whether laudatory, supplicatory, or thanksgiving.

But prayer is holy only when both heart and reason take part in it. For a prayer not to be mechanical, one must reflect deeply upon its content, acquire its spirit, comprehend its meaning and aim.

But not only prayer, fasting is also necessary for the soul of a Christian. Abba Joseph asked Abba Pimen how one ought to fast, and St. Pimen answered: "To my mind, we ought to eat every day, but not much and not one's fill." "How was it, Abba, that in your youth you fasted for two days at a time?" asked Abba Joseph. "That's right, I have fasted for three and four days, and even a whole week," answered Abba Pimen, "but all this our fathers, strong in virtue, have experienced, and found that it was better to eat a little every day, and pointed out the royal way as more convenient for us."

Only a healthy body can be a friend and helper of the soul in practising virtue, an exhausted body weakens the soul. On the other hand, physical fasting is the beginning of spiritual fasting which is the means of obtaining the grace of the Holy Spirit, that is, salva-

tion. Corporal abstention must be coupled with spiritual abstention restraining one's tongue, anger, ambition etc.

...A brother came to St. Pimen in the second week of Lent, confessed to him his thoughts and, having received consolation, said: 'I was on the point of abandoning my intention of coming here today.' 'But why?' 'I thought,' answered the brother, 'that your door would not be opened to me because of Lent.' Abba Pimen said to him: 'We have been taught not to close our wooden door, but rather the door of our tongue.' "

Another asked Abba Pimen: "Which is better, to speak or to be silent?" The saint answered: "The one who speaks for God's sake, acts well, and does one who is silent for God's sake. Some men keep silence, but in their hearts they condemn others. The efforts of such are futile. But some speak from morn till eve and are still silent, because the things they say are good for the soul."

The exhortations of this great saint, so characteristic of him, are good for us too.

On this day, when we commemorate St. Pimen the Great, let us, brothers and sisters, pray to him that he give us strength to fulfil his behests.

Through the intercession of St. Pimen the Great, may our Lord Jesus Christ grant our Most Holy Father, His Holiness Patriarch Pimen good health and long life to carry out his ministry for the good of the Russian Orthodox Church and all Orthodoxy, to bless his flock to accomplish glorious deeds for the prosperity of our Motherland, and unflaggingly work for Christian unity and the reconciliation of mankind. Amen.

Father NIKOLAY STEPANYUK



Letter to CPC President Metropolitan Nikodim of Leningrad and Novgorod

Your Eminence,
I thank you for the materials of the
C Committee for the Continuation
Work kindly forwarded to me.
I have studied these documents
thoroughly and have come to the con-
clusion that they are of great interest
as they testify to the Church's support
of the peace-loving public in its efforts
to consolidate peace, mutual under-
standing and cooperation among na-
tions, as well as to the noble and
valorous activity of the CPC for the
cause of world peace.

The Soviet Committee for European
Security and Cooperation will make
use of the CPC documents in its
work. I have forwarded these docu-

ments to the Soviet Committee for the
World Congress of Peace Forces, the
Soviet Peace Committee and the Soviet
Afro-Asian Solidarity Committee for
possible use in their activities.

In conclusion, I would like to stress
once again, the big contribution made
by the Christian Peace Conference and
personally by Your Eminence in the
cause of peace, security and coopera-
tion. I hope that our contacts and ex-
change of opinions will successfully
develop in the future as well.

A. SHITIKOV,
Chairman of the Soviet Committee for
European Security and Cooperation

August 21, 1973

Message of Greeting to the Fourth Conference of the Heads of State and Government of Nonaligned Countries

Algiers

On behalf of the Christian Peace
Conference, an international movement
uniting Churches and the Christian
public in many countries, we greet the
participants in the Fourth Conference
of the Heads of State and Government
of Nonaligned Countries and wish you

fruitful success in your work which,
we believe, will increase the contribu-
tion of the countries you represent to
the further consolidation of peace and
cooperation among nations, which is
the aim of all men of good will.

With profound respect,

Dr. KAROLY TOTH,
General Secretary

September 7, 1973

NIKODIM, Metropolitan
of Leningrad and Novgorod,
President

CPC Statement on Events in Chile

We have been deeply shocked by the
catastrophic events in Chile. Although we
have been following the developments
in Chile for a long time and with
great concern, yet all our apprehensions
have been dwarfed by what has
opened. From the very inception of

the Popular Unity bloc internal and
external reactionary forces have at-
tacked and undermined in every way
the government formed by the constitu-
tionally elected President Dr. Sal-
vador Allende, whose policy answered
the people's aspirations. It was also

obvious that the PU bloc expressed the will of Chile's millions when it carried out social reforms and took steps to establish social justice. The noble efforts of the bloc of Popular Unity were supported by many Christians. We know that President Allende and his associates were accorded deep sympathy and support by broad sections of the progressive Christian public in South America.

Chile's tragedy is a drastic example of the reality and relentlessness of international class struggle. It shows that imperialist forces are constantly

fighting the socialist aims and efforts for the welfare of nations. The events in Chile should show men of good will the need to be especially vigilant in the struggle for social justice. The sacrifices and sufferings of the Chilean people caused by the military coup d'état fill us with deep sorrow.

We are convinced that the just reconstruction of the world cannot be realized anywhere, South America included.

And we would like to believe that the people of Chile will be able to hold on to their social achievements.

On behalf of the Christian Peace Conference,

NIKODIM, Metropolitan
of Leningrad and Novgorod,
President

Dr. KAROLY TÓTH
General Secretary

September 13, 1973

Towards the Congress of Peace Forces

From July 7 to 9, CPC President, Metropolitan Nikodim of Leningrad and Novgorod and Archpriest Nikolay Gundyayev of the CPC Consultative Committee have taken part in the de-

liberations of the Second International Consultative Meeting in preparation for the World Congress of Peace Forces held in the House of Trade Unions in Moscow.



Participants in the Second Consultative Meeting in Preparation for the World Congress of Peace Forces, August 7, 1973

Statement on the Admission to UN Membership of the Two German States

The Christian Peace Conference has always striven to see the UN a genuine world organization and advocated admission to it of the GDR and FRG.

We welcome the acceptance of the two German states by the United Nations and regard it as a major international event, a beneficial outcome of which, we believe, will be the effective functioning of the world organization.

We hope, too, that this event will

positively influence the process now under way of strengthening security and cooperation in Europe.

We congratulate the Churches and the Christian circles in the GDR and FRG on this important event in the life of their peoples and are convinced that the Christians of the two republics will increase, by every possible means, the contribution of their countries to the cause of peace and cooperation among the peoples of the earth.

**NIKODIM, Metropolitan
of Leningrad and Novgorod,
President**

**Dr. KAROLY TOTH,
General
Secretary**

September 21, 1973

The Soviet Peace Fund in Session

The Bureau of the Soviet Peace Fund Board met on August 15, 1973, in Moscow, heard a report of its chairman Boris Polevoy on presentations being made for the World Congress of Peace Forces, and a report of its Executive Secretary L. G. Nikonov reviewing the activi-

ties of the Peace Fund during the first six months of the current year. Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, who is a member of the Peace Fund Board took part in the debate that followed.

Communiqué of the Session of the CPC International Secretariat in Poland

The CPC International Secretariat held its session on August 30-September 2 in the Training and Recreation Centre of the Catholic Society "Pax" in Halin near Warsaw at the invitation of the Polish Ecumenical Council. Headed by Dr. Karoly Toth, CPC General Secretary, members of the International Secretariat of ten European, Asian, American countries and guests participated in the session.

The session opened with a prayer read by His Eminence Metropolitan Vasiliy of Warsaw and Poland, Primate of the Polish Orthodox Church. The participants in the session were welcomed by Bishop Dr. Jan Niewieczewski, the President of the Polish Ecumenical Council. The opening report "Results of the Conference on Security and Cooperation in Helsinki, Prospects for Securing Peace in Europe" was made by Dr. Dabrowski, a member of the PPR Foreign Ministry.

Dr. Karoly Toth dwelt in his report on recent political developments and activities of CPC members. The visits of Leonid Brezhnev, General

Secretary of the Communist Party of the Soviet Union, to the USA and FRG, the Soviet-US agreement on the prevention of nuclear war and the successful conclusion of the first stage in Helsinki of the Conference on European Security and Cooperation were described by the CPC General Secretary as important moves made towards implementing the principles of peaceful coexistence among states with differing social systems.

In discussing the political situation, the International Secretariat drew the session's attention to fresh manifestations of attempts to prevent detente.

Prof. Bassarak (GDR) reminded the session of the German invasion of Poland thirty-four years ago on September 1. Peacemaking means consolidating all forces to prevent like occurrences in the future.

The international secretaries reported on the manifold activities since the last session of the International Secretariat in the Netherlands (May 1973), and discussed future measur-

es. Special attention was paid to preparations for the CPC participation in the World Congress of Peace Forces to be held in Moscow.

The International Secretariat assessed the work done by the Committee for the Continuation of Work, the leading organ of the Christian Peace Conference, during its session at Zagorsk (USSR) in May 1973, and put on record its particular satisfaction with the theological discussion on the Christian motivation for peace-making.

The International Secretariat devoted much attention to the preparation of the Working Committee's session which is to be held in Bolton near Toronto, Canada, on September 24-28, and which will concentrate its deliberations on mobilizing Christians in support of the United Nations.

The International Secretariat honoured the memory of CPC Vice-President Janusz Ma-

kowski by expressing its appreciation of service to peace.

In the evening of September 1, the President of the Polish Ecumenical Council, Dr. J. Niewieczewski, gave a reception in the honour of the participants in the session. The International Secretariat expressed its gratitude to Polish Ecumenical Council for the invitation and excellent organization of its session.

The session of the International Secretariat closed with Divine service on Sunday, September 2, 1973.

* * *

The Russian Orthodox Church was represented at the session of the International Secretariat by Aleksey S. Buyevsky, a member of the CPC Working Committee, and Priestmonk I. Pustoutov, a member of the CPC International Secretariat.

Moscow International

The International Scientific Symposium sponsored by the Soviet Peace Committee and organized by two colleges of the Vienna University—the International and the Ethics and Social Sciences—was held in Moscow on September 10-17, 1973. It was devoted to the theme "Ways and means of solving problems of social development from the point of view of differing world outlooks."

It discussed the Marxist and Christian approach to and understanding of peace and social development problems in connection with the World Congress of Peace Forces to be held in October in Moscow.

On behalf of the Russian Orthodox Church, Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy, and Protopresbyter Vitaliy Borovoy, professor at the academy and consultant of the Department of External Church Relations took part in the symposium.

The Soviet Peace Committee gave a reception in honour of the participants at the Praga Restaurant on September 13. The Russian Orthodox Church was represented at the reception by Metropolitan Yuvenaliy of Tula and Belev, Chairman of External Church Relations, Archbishop Vladimir of Dmitrov, Prof.-Protopresbyter Vitaliy Borovoy, and Aleksey S. Buyevsky, Secretary of the Department of External Church Relations.

On September 14, the Austrian Ambassador Extraordinary and Plenipotentiary to the USSR, His Excellency Heinrich Haymerle, held a re-

Scientific Symposium

ception for the participants in the symposium in the Austrian Embassy which was attended Protopresbyter Vitaliy Borovoy.

The participants in the symposium visited Trinity-St. Sergius Lavra and the Moscow Theological Academy in Zagorsk where they were received by the Rector of the Academy, Archbishop Vladimir of Dmitrov. The guests also made a tour of the ancient towns of Vladimir and Suzdal and were received by Archbishop Nikolay of Vladimir and Suzdal.

It should be noted that the symposium was held in a friendly and businesslike atmosphere and found many ways of practical cooperation for people of good will desirous of safeguarding peace and promoting just social development, irrespective of their views or differences in the socio-political systems of their respective countries.

Demise of Superintendent E. Ferguson

Superintendent of the Methodist Church E. Ferguson passed away in Freetown on August 1973. This sixty-eight-year-old prominent Church and ecumenical figure in Sierra Leone was a member of the CPC Local Branch and a veteran co-worker in Christian peacemaking.

The CPC President and General Secretary have sent the CPC Local Branch in Sierra Leone on August 5 a telegram of condolence: "Memorial of the Local Branch, relatives and friends, please accept our deep condolences on the demise of our brother E. Ferguson. Praying for the soul of our brother who has passed over to eternal."



Ancient Christian Relics Discovered in the Romanian Orthodox Church

In spring 1971 in Romania many highroads were washed away by the great inundation. On one of these destroyed roads leading to the Culitel Hills, Tulcea District, Romanian archaeologists excavated a Christian basilica dating to the first centuries D. At about three metres under its ear, they found the coffins of four Christian martyrs.

The names of the four holy martyrs could be identified by the inscriptions on the wall of the crypt. Its semicircular cupola has four arches and is faced with polished brick. In the upper part of the wall on the left, there is an engraving of the Holy Cross and the letter "P" for Pax. Below, in italics, it says in Greek: "Martyrs of Christ", and on the right all the names of the four saints: Zotikos, Attalos, Kamasis and Philippos.

Investigations carried out by specialists have disclosed that the death of these martyrs was due to imprisonment and torture. It was also established that they had led an entirely ascetic life.

From preliminary information it may be deduced that St. Zotikos was a priest or the head of the local Christian community, and that he was martyred at around the age of 35. The three other martyrs, most probably, also belonged to the clergy and were local inhabitants. They were martyred at the age of about 25. It is impossible to ascertain whether they died at the same time but they are buried together.

Some are of the opinion that St. Zotikos was a native of Asia Minor and

had come to Dacia as part of the Roman garrison. He died a martyr during the reign of Emperor Trajan (98-117). It is very likely that he was a disciple of St. John the Divine and of St. Ignatius.

Trajan, as we know, had conquered a great part of Dacia (modern Romania) as a result of two wars (101-102 and 105-106). In honour of these victories he founded the town that he named "Tropaeum Trajanii (Trajan's trophy)." At present, only its ruins can be seen near the village of Adamclisi in Dobruja: parts of its wall with towers and city gates, basements of some buildings, ruins of a stone mausoleum and an enormous monument shaped like a cylindrical tower 18 metres high and 25-27 metres in diameter. The solemn unveiling of the monument took place in 109 in the presence of Trajan. According to the Romanian archaeologist G. Tocilescu, the tower was 32 metres high and was decorated with bas-relief battle scenes and sculpture of Trajan and his Dacian prisoners.

During the unveiling of the monument, Trajan came to know that the local inhabitants did not hold with the worship of the Roman Emperor, but believed in a Heavenly King—Jesus Christ. Here he also received letters from Pliny the Younger, vicegerent of Bithynia, telling him that in Asia Minor too Christians gathered together before sunrise to worship Christ. It is therefore quite possible that Trajan issued the edict to persecute Christians just then. Indeed, Sts. Zotikos, Attalos, Kamasis and Philippos were among many who were martyred at the time.

Trajan's successor, Emperor Hadrian, (117-138) did not continue the expansionist policy of Trajan to the east inasmuch as Rome did not have enough forces to control the huge territories it had conquered. To protect the empire, Hadrian ordered the system of frontier forts to be extended. The Roman garrison in the ancient town of Noviodunum (today Isaccea) was also fortified to protect the inhabitants from tribes living on both banks of the river Prut.

Later on, with the appearance of the Goths (271), the local inhabitants of Dobruja and the southern districts of Dacia suffered from their plundering raids. Therefore, Emperor Aurelian (270-275) ordered the army to retreat from the northern bank of the Danube to the south. A population of Romanized Dacians then settled down on the liberated territories and a new religion, Christianity, spread among them. They began to organize their religious life and to build basilicas. And when Constantine the Great issued the Milan Edict proclaiming religious tolerance (313), the basilica over the tombs of the four holy martyrs was built in Niculitel. However, it soon went to ruins and with time a road leading to the hills was built over the place where the martyrs were buried and forgotten.

And now, after so many centuries, the relics of the holy martyrs have been discovered. This is of great importance for Eastern Christianity as it confirms the supposition of ecclesiastical historians that St. Andrew, the First-Called Apostle, preached, baptized and organized Christian communities among the inhabitants of Lesser Scythia i. e. the predecessors of Romanians and Slavs.

It also is of particular interest that the names of the four saints were written not in classical Greek, but in letters resembling the runic alphabet. The crosses on the walls are also like those of the 1st and 2nd centuries, from which we may suppose that the four saints lived long before the time of Constantine the Great.

When the Slavs came to Dobruja, they found many well-organized Christian communities. As a matter of fact, the XI Novel of Justinian I mentions the Dacian Eparchy as a dependent of the Archiepiscopacy "Justiniana Prima." It is quite possible that the independent Romanian Archiepiscopacy of Vicinta was later formed in this region.

At present, the coffins of the four saints—Zotikos, Attalos, Kamasis and Philippos—have been placed in the church of the Cococh Monastery (Lower Danube Eparchy, Galatz District), where they were translated with the blessing of His Holiness Patriarch Justinian of Romania in 1972, and now the believers pray daily at the shrines of the holy martyrs. In the Romanian Orthodox Church, their feast day is celebrated on December 31.

The invention of the relics of the Romanian saints shows that the Latin island amidst the Slav world in Romania had possessed the source of spiritual wealth since ancient times. Ancient Christian shrines discovered in Romania confirm also that the Dacian, Roman and Slav peoples' conversion to Christianity, an important factor in their spiritual and cultural development, began from the earliest period of Gospel preaching.

PETRE DAVID

Magister of Theology



Speech of Patriarch PIMEN of Moscow and All Russia at a Reception Held in Honour of the Working Committee of the WCC Faith and Order Commission on August 7, 1973

Esteemed Chairman of the Working Committee of the Faith and Order Commission Dr. Robert Nelson,
Your Reverence, Father John Meyenbrff, Chairman of the Commission,
Brothers and sisters beloved in the word,

"...Grace be unto you, and peace, from God our Father and the Lord Jesus Christ" (Col. 1. 2).

I cordially welcome all of you who are gathered now in the cloister of St. Sergius of Radonezh, to hold your regular meeting for the discussion of important theological problems which ought to help bring nearer the restoration of the desired unity of all who profess the Holy Name of our Lord Jesus Christ.

The program of your work contains a number of complex topics which examine the basic task of ecumenism from various standpoints. But, however difficult the search may be for the paths leading to confessional unity, we are filled with profound hope, according to Christ's commandment, that they will be blessed and crowned with success. This awareness gives us strength.

At the same time, we are convinced of the indissolubility of the links between the thoughts of God and good deeds. Service to the cause of love and, above all, to the cause of peace on earth, which is being accomplished by the WCC member Churches for the good of their peoples and mankind as a whole, stems from a common understanding of the commandment of our Lord and Saviour to love one's neighbour, which for us is every man; and, this, as nothing else, we believe, helps to attain theological unity of thought.

And we also hope that the Commission on Faith and Order will use its particular opportunities to strengthen the service of the World Council of Churches in the cause of peace and co-operation among all peoples.

Brothers and sisters, beloved in the Lord, your work is also being carried on within the confines of the Moscow Theological Academy, many outstanding members of which, like those of our other theological schools have given worthy service in the ecumenical sphere for over 100 years and continue to do so even today. We trust that this fine tradition will help to bring the work of your session to a successful conclusion.

It gives us great satisfaction to note that this is the second time that the Working Committee of your commission has been convened within the bounds of the Russian Orthodox Church, and that, once again, the Trinity-St. Sergius Lavra has provided the venue. This circumstance serves, in our opinion, as visible testimony of the great importance which our Church attaches to the activity of the World Council of Churches and to her own participation in it.

The same end, we trust, will be served by our forthcoming visit to the headquarters of the World Council of Churches in Geneva, which we will soon make now that we have paid our fraternal visits to the Primates of a number of Local Orthodox Churches.

May your labours be crowned with blessed success, through the prayers of our father, St. Sergius of Radonezh, the Miracle Worker. And may your sojourn in the confines of our Holy Church and in our beloved Motherland be both pleasant and useful for you.

Speech of Patriarch PIMEN of Moscow and All Russia Delivered at a Dinner Given in Honour of the Delegation from the Christian Churches of Sierra Leone, on August 8, 1973

Esteemed Reverend Cole-Wilson,
beloved brothers in the Lord, dear
guests,

It gives me sincere joy to welcome
you today as eminent Church and ecu-
menical figures, and participants in the
Christian peace movement in Sierra
Leone.

During the course of your stay in our
Motherland, you are acquainting yourselves
with the life of the Russian Orthodox Church and of our people. We trust that this present visit will serve
towards the further strengthening of friendly relations between the Churches of our two countries. We are highly satisfied that the brotherly ties between us have been developing fruitfully for many years now and, in our opinion, they are successfully promoting our joint efforts in the cause of Christian unity, for the consolidation of peace on

earth and the social and economic pro-
gress.

We value very highly the contribu-
tion of the Churches of Sierra Leone
towards the development of your coun-
try, towards the sacred cause of fully
liberating the African peoples from the
aftermath of colonialism and racism,
which represent anti-Christian manife-
stations in human relationship, and to-
wards the righteous struggle for in-
dependence for those peoples of Afri-
ca, who still remain unliberated. We
trust that the active participation, which
we hold in very high regard of the
Christians of Sierra Leone in the work
of the Christian Peace Conference will
help to bring victory still closer to the
peoples of Southern Africa, who are
fighting for their freedom.

We believe that God's help will at-
tend you in these noble undertakings.



The Faith and Order Working Committee in session at the Trinity-St. Sergius Lavra

Return Visit of the Russian Orthodox Church Delegation to the GDR Union of Evangelical Churches

We live in the age of ecumenism. The Russian Orthodox Church is developing friendly contacts with different Christian confessions, and our ecumenical ties are growing stronger from year to year.

The Union of Evangelical Churches of the GDR was set up in the German Democratic Republic in 1969. The Russian Orthodox Church has established the best of relations with the Union. A delegation of the Union of Evangelical Churches came to the USSR in 1972 at the invitation of the Russian Orthodox Church. The delegation was headed by Dr. Albrecht Schönherr, Chairman of the UEC, Bishop of Berlin and Brandenburg (The Evangelical Church).

A delegation of the Russian Orthodox Church, at the invitation of the Union of Evangelical Churches, paid a return visit to the GDR from June 20 to 26, 1973.

Our delegation was headed by Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate. The delegation included Archbishop Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Archbishop Antoniy of Minsk and Byelorussia; Bishop Mikhail of Astrakhan and Yenotayevsk; Archpriest Igor Ranne, Dean of the Cathedral of St. Nicholas and Epiphany in Leningrad, and B. B. Vik, an interpreter of the Department of External Church Relations.

We arrived at the Schönefeld Airport in Berlin in the morning and immediately felt the most friendly atmosphere which surrounded us throughout our stay in the GDR. We were cordially welcomed at the airport by Archbishop Filaret of Berlin and Central Europe, Laender Bishop Dr. Heinrich Ratke of Mecklenburg-Schwerin (the Evangelical-Lutheran Church); G. Waise, representative of the GDR Government State Secretariat for Church Affairs, and N. I. Zakhmatov, an official of the USSR Embassy in the GDR. Dr. Heinrich Ratke accompanied us on our trip.

Executives of the Secretariat of the Union of Evangelical Churches of the GDR and staff members of the Central European Exarchate welcomed us at the airport terminal building.

Our Protestant brothers drew up a most interesting programme, took good care of us, and lavished hospitality on our delegation.

After the fraternal welcome at the airport we left for Berlin to visit the Secretariat of the

Union of Evangelical Churches. Bishop Dr. Albrecht Schönherr, Chairman of the UEC and other leaders of the Union cordially welcomed us at the Secretariat premises in Auguststrasse. In his speech Dr. A. Schönherr expressed the joy of seeing the delegation of the Russian Orthodox Church in the GDR, and spoke of the significance of this visit which would strengthen our ecumenical ties and would serve the noble cause of friendship between our peoples, who live in a socialist society.

Metropolitan Yuvenaliy of Tula and Belev cordially thanked Bishop Dr. A. Schönherr for his warm words, stressing that we reciprocated the feelings and that our duty to serve the Church must also be expressed in strengthening the friendship of our peoples.

After discussing the programme of our stay at the Secretariat we went to a hotel.

On the first day we paid a visit to the USSR Embassy in the GDR, where we were cordially welcomed by Ambassador M. T. Yefremov.

The GDR Government State Secretariat for Church Affairs gave a reception in honour of the delegation of the Russian Orthodox Church the same evening. The reception was attended by officials of the State Secretariat and other representatives of the GDR Government; W. Heil, Vice-Chairman of the Christian Democratic Union of the GDR; members of the USSR Embassy; Bishop Dr. A. Schönherr and leaders of the Union of Evangelical Churches; representatives of the GDR public organizations, and Rümpel, General Secretary of the GDR Peace Committee.

The reception was held on the 37th floor of one of Berlin's skyscrapers. We had a splendid view of the new, flourishing Berlin. F. Flint, Acting Secretary of the State Secretariat, stressed in his speech the special significance of the peacemaking efforts of the Russian Orthodox Church and expressed the wish that the visit would serve to further friendship between our fraternal peoples. Metropolitan Yuvenaliy spoke in reply.

Archbishop Filaret and Bishop Dr. A. Schönherr also spoke.

On June 21, we started the day with a visit to the Secretariat of the Union of Evangelical Churches and attended a meeting of the Ecumenical Commission, whose chairman is Ulrich von Brück, Senior Laender Church Counsellor of the Evangelical-Lutheran Church of Saxony. He introduced the commission members to us and

described in great detail the many-sided activities of this organ. Metropolitan Yuvenaliy also spoke in detail about the ecumenical activities of the Russian Orthodox Church.

Afterwards we left Berlin and headed for ancient Rostock, a port with highly industrialized shipyards in the north of the GDR. The "Weeks of Baltic Sea Countries" peace festivals, in which peacemaking organizations of different countries, including the USSR, take part, have been held in this city since 1958. The motto of these festivals is very terse: "The Baltic Sea must be a sea of peace."

Senior Church Counsellor Mekkel and Pastor Lobers accompanied us on the trip.

The Protestants teach not only to believe in God, but to show the works which stem from their faith in the God of love as well. This is what is called the diaconal service to the Church, i. e. serving one's neighbour when a Church has her own outpatient clinics and hospitals. There are several diaconal institutions in the GDR. We visited two. The first was situated en route to Rostock. The old Church of Archangel Mikhail looks very small amidst a complex of modern buildings of different sizes. 250 mentally deficient, mostly children, are kept there.

We were solemnly welcomed by Pastor Timm, manager of this institution, senior Church counsellors, deaconesses and other personnel. We were invited to a light spacious hall and offered dinner. We were on the premises of the Mecklenburg-Schwerin Laender Church and Bishop Dr. Heinrich Ratke of this Church, who had accompanied us, as the host addressed a speech of greeting to us. He dwelt at length on how the young people of his Church voluntarily accept the difficult task of serving the gravely ill patients staying there, and perform their duties with great love, as a Christian deed of serving one's neighbour. Bishop Mikhail of Astrakhan and Yenotayevsk made a speech in reply to Dr. Heinrich Ratke and others who had greeted us and wished them God's help in the noble feat of serving their fellowmen. Then we visited the wards and saw how the young men and women were looking after the patients, who were undergoing treatment there, with Christian love. The patients are taught crafts in workshops, or to work on plots of land.

When we were leaving Pastor Timm presented us with simple articles made by the inmates of the asylum. Shaken by the sight of human misery, we left this house of mercy with a feeling of deep respect for these people who have taken upon themselves the Christian service of looking after the ill. We recalled that over 80,000

such patients were killed within a short period on Hitler's orders, but even during those terrible times the Lutheran Church condemned the inhuman acts of Hitlerism.

After that we visited Rostock. An old Gothic cathedral of the 13th century stands in the centre of the city surrounded by new buildings. The city is growing both in height and in width. We visited a small church in one of Rostock's suburbs. This church, although poor in architecture, is rich in its active parishioners. We met the young people of the parish and one of the young Christians welcomed us in Russian. Metropolitan Yuvenaliy warmly greeted the congregation. We listened with keen attention to Pastor Kuske who spoke about the life of the parish and then heard the youth choir sing.

We were invited to visit a village where a joint parish centre for Lutherans and Catholics was set up in an old church repaired by the parishioners themselves. We inspected the church and after a repast had a very lively talk with the hosts, who displayed interest in many aspects of our Church life.

In the evening we arrived in the old and quiet city of Güstrow. It is famed for its wonderful architectural relics and, above all, the cathedral, built in Gothic style early in the 13th century, with splendid stained glass windows which emit the quiet glow of their deep colours on a bright sunny day, and because of this the sacred events look alive in the lancet-shaped openings in the stone walls. The world-famous wooden statues of the Twelve Apostles are in this cathedral. Works by the well-known sculptor Ernst Barlach, who died in 1938, are in the St. Gertrude Chapel of the cathedral. We attended a short Divine service in this cathedral. The ecclesiastical administration of the district gave us a warm welcome at the church house. At supper Herr Hilde told us how the local Lutheran Church had gone underground during Hitler's rule and called herself the "Professing Church," holding her secret Divine services not in the cathedral, but in the church house.

On June 22 we left for Berlin, visiting en route the small town of Furstenberg, where we were welcomed with a speech by Pastor Stinge. Metropolitan Yuvenaliy made a short speech in reply.

In Berlin we were most cordially welcomed by Horst Sindermann, Deputy Chairman of the GDR Council of Ministers, who had a talk with us. Bishop Dr. A. Schönherr accompanied us on this visit.

Afterwards we continued with our programme schedule.

Marienkirche, an ancient church built in Gothic style in 1340, stands in the centre of the capital. Bishop Albrecht Schönherre showed us around this magnificent church which has many works of art belonging to various periods and styles.

From there we went to Potsdam, famous for its residence of Prussian kings. We visited the Cecilienhof Palace, where the heads of victorious states signed the Potsdam Agreement in 1945. We were presented with souvenirs and a memorial medal.

Potsdam is under the jurisdiction of the Land Berlin-Brandenburg Evangelical Church and so Bishop Albrecht Schönherre gave a reception in our honour. In his speech of greeting he dwelt on the need to preserve peace on earth, in the importance of the Potsdam Agreement for peace, and on the local Church of Peace. The words of peace stressed that June 22 be remembered as the day when Hitler treacherously attacked our Motherland. Metropolitan Yuvenaliy spoke in reply.

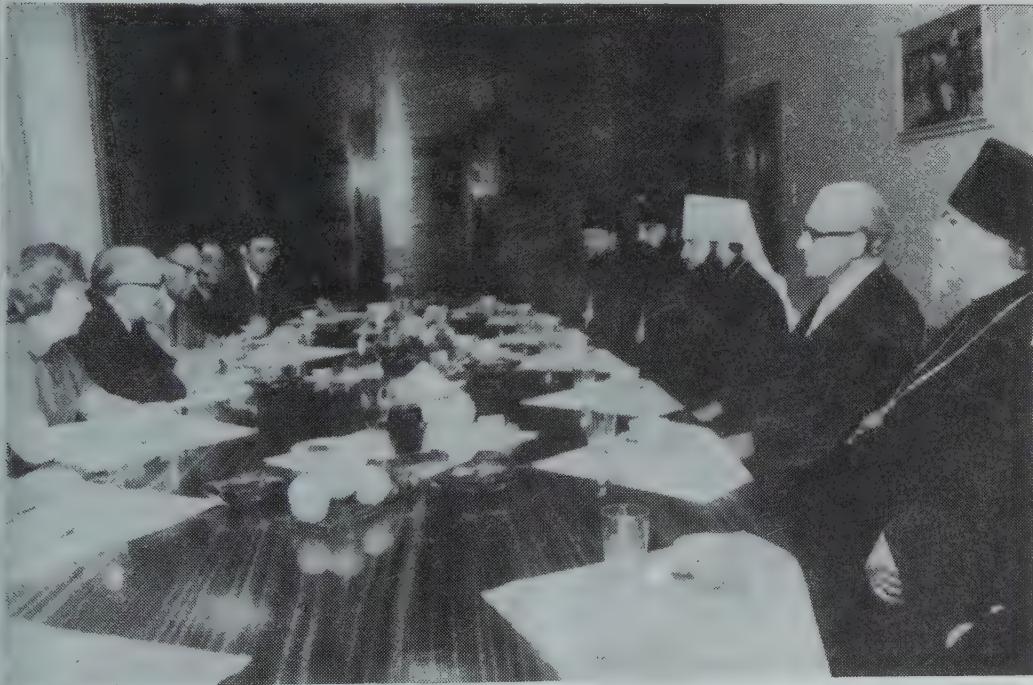
After the reception we visited the splendid Peace Church, which was built in the first half of the 19th century by Hesse and von Arnim in the style of the early Christian basilica (modelled after the St. Clement Church in Rome). Beside it towers a majestic seven-tiered belfry resembling the Roman belfry of the Church

of the Blessed Virgin Mary. The basilica is famous also for its apsidal mosaic done in Byzantine style. The Lord Almighty sitting on the throne with His right hand raised in blessing truly inspires a feeling of peace. Before the entrance stands a magnificent bronze statue of Jesus Christ by Thorvaldsen, which makes an exceptionally strong impression.

In the outskirts of Potsdam is Alexandrovka, a Russian settlement with peasant houses of logs and a beautiful church dedicated to St. Alexander Nevsky. We visited this church which is called the friendship monument.

In the evening we attended in Potsdam the meeting of the Youth Community of the Holy Cross, whose leader is Pastor Ditmer. The Christian youth greeted us very warmly in Russian and Bishop Mikhail addressed them in German. Metropolitan Yuvenaliy spoke in great detail about the life of the Russian Orthodox Church and Archbishop Filaret, who was for many years the Rector of the Moscow Theological Academy and Seminary, spoke about the life of our theological schools. Late at night we returned to Berlin to leave for Wittenberg early next morning.

Near Wittenberg we visited the "Road to Socialism" agricultural cooperative. It is a famous cooperative which has achieved tremendous success through joint labour. We were received



The delegation of the Russian Orthodox Church at the reception given by Herr Horst Sindermann, Deputy Chairman of the GDR Council of Ministers, June 22, 1973

with deep respect and hospitality by chairman of the cooperative and its other board members. The Chairman of the City Council, specially came here from Wittenberg to greet us. Then we proceeded to Wittenberg.

Wittenberg, which stands on the high right bank of the Elbe, is the city of Luther. Lutherans from all over the world come to this old city, which, as can be seen from the yellowed prints, has changed very little from the beginning of the Reformation. In Wittenberg, the capital of the Saxon Kurfürsten, there is a university dating back to 1502 where the monk Martin Luther used to be a teacher in 1508. He was invited from the Augustinian monastery. In 1517 Martin Luther nailed his 95 theses to the door of the castle church. That was the beginning of the Reformation.

We started our acquaintance with the city from the very centre—the "Augusteum", the former Augustinian monastery where Martin Luther had lived and died. Luther's home is now a museum of the Reformation which we inspected with great attention. We spent much time in Luther's study. Everything there is kept just as it had been in Luther's lifetime. The Chairman of the City Council greeted the delegation of the Russian Orthodox Church in this room and spoke of the significance of Luther for the German people.

We saw the tombs of Luther and Philipp Melanchthon in the castle church, built in the 15th century. The Lutherans pay homage at the grave of their Reformer as we could see from the bouquets of fresh flowers placed there.

In Wittenberg we had the opportunity again to get to know the diaconal service of the Protestant Church. We visited the big "Karl-Gerhard-Stift" Hospital. The clinic, which has 522 beds, has an outpatient department which handles 15,000 patients a year. There Deaconess Schultz, a physician, cordially welcomed the delegation of the Russian Orthodox Church and invited us to dinner, which was attended by Bishop Dr. Werner Krusche; Eberhardt Nato, President of the Evangelical Church of Anhalt; and other leaders of Church institutions. Speeches of greetings were delivered during the dinner.

On the same day our delegation had an interesting meeting and a fraternal talk with members of the circle named after Philipp Melanchthon (16th century), the German humanist. Protestant theologians of the GDR, members of this circle, study Russian and Church Slavonic, Russian Orthodox Theology, and the history of the Orthodox Churches.

In the evening we went to attend a Divine service in the city Marienkirche, built in the 13th

century. The altar of this majestic church was painted by Lukas Kranach Sr., the famous German artist. The organ, supplemented that day by an orchestra, sounded magnificently during the Divine service. Sermons were preached by Bishop Dr. Werner Krusche and Bishop Mikhail of our delegation. The congregation thanked Bishop Mikhail for his beautiful words on the significance of prayer for Christians.

Late at night we arrived in Leipzig, the second biggest city in the GDR, famous for its wonderful university where Bach, Goethe and Schiller studied and created their works.

The Battle of Nations was fought near Leipzig in 1813. Napoleon was routed thanks to the alliance of the Russian, German, Austrian and Swedish troops. 22,000 Russian soldiers and officers laid down their lives there. In 1913 the Russians erected in Leipzig a church dedicated to St. Alexius of Moscow in memory of the Battle of Nations. It was thoroughly repaired in 1963 for the 150th anniversary of the battle. On Sunday, June 24, on All Saints Day, Metropolitan Yuvenaliy concelebrated Divine Liturgy in this church with all the bishops of our delegation. The Divine service was attended by Bishop Dr. Heinrich Ratke and Oberkirchenrat Pastor von Brück. The church was filled with our Orthodox and Protestant brothers. The choir sang harmoniously and beautifully. At the entrance Metropolitan Yuvenaliy was met by Archpriest Georgiy Romanovich who addressed him with a word of greeting. After the reading of the Gospel, Bishop Mikhail preached a sermon in German. After the Divine Liturgy Metropolitan Yuvenaliy warmly greeted the congregation, then Bishop Dr. Heinrich Ratke addressed His Eminence with warmhearted and fraternal words. Pastor von Brück stressed in his address the importance of Orthodox Divine services in the scheme of our ecumenical contacts. As the Patriarchal Exarch, Archbishop Filaret of Berlin and Central Europe, thanked everybody for joining in the prayers.

In the afternoon, Dr. Johannes Hempel, the Laender Bishop of the Evangelical-Lutheran Church of Saxony, gave a big dinner in honour of the Russian Orthodox guests, which was attended by Bishop Ingo Bracklein, Chairman of the Synod and other officials. Metropolitan Yuvenaliy and Bishop Johannes Hempel exchanged speeches.

The delegation of the Russian Orthodox Church then visited the monument to the Battle of Nations—a colossal structure of granite with carvings of soldiers, armour and guns.

Some state universities in the GDR have theological faculties, but the Protestant Church,

art from this, has her own higher seminaries. We visited one of them in Leipzig and had a cordial meeting with the rector Dr. Kuhn, professors and students.

In the evening we went to visit one of the two Protestant parishes. At the entrance of the church we were greeted by young Christians carrying a huge banner with the words of Christ the Saviour: *I am the light of the world* (Jn. 12). Bishop Johannes Hempel and Bishop Heinrich Ratke attended the Divine service.

After the service Bishop Dr. Heinrich Ratke spoke in detail of his unforgettable impressions of his visit, with the delegation of the Union Evangelical Churches, to the Russian Orthodox Church in 1972. "The spiritual life of the Russian Orthodox Church," he said, "is a bright-burning candle, which gives both light and warmth and from which other candles are kindled."

Archbishop Filaret greeted the Christians gathered on behalf of the Russian Orthodox Church and told them of our Church life. Herr Bitterlich, Chairman of the Leipzig City Council, visited us at the hotel on the morning of June 25 and cordially greeted us as representatives of the Russian Orthodox Church. He was accompanied by Kiesich, the Prorector of the University and Professor Dr. Moritz, Director of the Theological Section. We went together to the

famous Tomaskirche, where once upon a time the great Bach was the organist. Superintendent Stiel met us at the entrance of the church. We walked in to the strains of splendid organ music, and proceeded to the altar where we said a prayer. Johannes Sebastian Bach rests in peace before the altar of this church.

We also visited the famous Karl Marx University which has an enrolment of 25,000 students. Since 1409 this university has been one of the chief educational centres of Europe. Prorector Kiesich organized a very friendly meeting for us with the administrators, some of the professors and students.

In the afternoon we returned to Berlin. Metropolitan Yuvenaliy of Tula and Belev paid a fraternal visit to His Eminence Alfred Cardinal Bengsch, Archbishop of Berlin.

Our stay as the guests of the Union of Evangelical Churches of the GDR was approaching to an end. Bishop Dr. Albrecht Schönherz gave a farewell dinner in honour of the delegation of the Russian Orthodox Church, which was attended by the bishops and officials of the Union. Bishop Albrecht Schönherz made a speech which was reciprocated by Metropolitan Yuvenaliy who thanked the hosts for their warm welcome and fraternal love.

A conversation on problems of developing contacts between the Russian Orthodox Church and



Herr Horst Sindermann greeting Metropolitan Yuvenaliy of Tula and Belev

the GDR Union of Evangelical Churches was held later. Taking part in the conversation from the Protestant side were Bishop Dr. Albrecht Schönher, Bishop Dr. Heindrich Ratke, Bishop Dr. Werner Krusche; Oberkirchenrat Walter Pabst; Pastors Dr. Günter Schulz, Mekkel, Kramer, Lobers and others. From the Russian Orthodox side were Metropolitan Yuvenaliy and all the members of our delegation. It was decided, as a result of frank talks: 1) to deem it useful and to continue developing contacts between the Russian Orthodox Church and the Union of Evangelical Churches of the GDR; 2) to hold a theological meeting—conversation—in the USSR in 1974; 3) that the Russian Orthodox Church will receive in 1974 a delegation of the Union of Evangelical Churches to get to know the life of the Russian Orthodox Church; 4) that more active contacts between the Patriarchal Exarch Archbishop Filaret of Berlin and Central Europe and Bishop Dr. Schönher, would be useful and would greatly promote the fruitful rapprochement of the Russian Orthodox Church and the Union of Evangelical Churches of the GDR.

On this last day we made a visit, with Bishop Dr. Schönher accompanying us, to the Centre of the GDR Christian Democratic Union. We were cordially welcomed by W. Heil, Vice-Chairman of the Union.

In the evening, the Patriarchal Exarch, Archbishop Filaret of Berlin and Central Europe, gave a reception in honour of the delegation of the Russian Orthodox Church at the "House of

the GDR Government Guests." The reception was attended by M. T. Yefremov, Ambassador of the USSR in the GDR; representatives of the GDR Government; Bishop Dr. Albrecht Schönher, bishops, pastors and other officials of the Union of Evangelical Churches, the clergy and staff members of the Central European Exarchate, clergymen of various Churches, diplomats and representatives of the GDR public.

On June 26 our delegation arrived at the Schönefeld Airport. There we were cordially seen off by Bishop Heinrich Ratke and other representatives of the Union of Evangelical Churches of the GDR; F. Flint and G. Waise of the State Secretariat for Church Affairs; N. I. Zakhmatov, representative of the Soviet Embassy in the GDR, and staff members of the Central European Exarchate.

The delegation of the Russian Orthodox Church had the opportunity to receive an all-round knowledge of the life of the Evangelical-Lutheran Churches of the GDR. We saw the sincere desire of the bishops, pastors, theologians and the laity to develop the most diverse contacts with the Russian Orthodox Church. Everywhere we were welcomed like brothers, as representatives of a great, friendly and peace-loving state. We hope that our visit will serve to strengthen friendly relations between our Churches and our peoples.

ANTONIY, Archbishop
of Minsk and Byelorussia

Zagorsk Session of the Faith and Order Committee

Another important meeting of the World Council of Churches was held at the Holy Trinity-St. Sergius Lavra. The Working Committee of the Commission on Faith and Order came to Zagorsk on August 6-13, 1973, at the invitation of the Patriarchate of the Russian Orthodox Church. The same committee had met there previously in 1966, so it was possible for some of the members to enjoy the experience of returning.

Twenty of the regular members of the committee were present, along with two guests from National Councils of Churches and four Faith and Order staff members from Geneva. Chairman of the Committee is the Reverend Dean J. Robert Nelson, Methodist, of the USA. Three vice-chairmen present were: Dom Emmanuel Lanne, O. S. B., Roman Catholic, Belgium; the Reverend John Gatu, Presbyterian, Kenya; and Miss Christina Howard, Anglican, United Kingdom. The regular chairman of the Commission on

Faith and Order, the Reverend Professor John Meyendorff, the Orthodox Church in America, attended as well. The director of the Faith and Order secretariat, Dr. Lukas Vischer, of Geneva and his staff colleagues had prepared the agenda.

A reception and dinner for the ecumenical guests was given by His Holiness Patriarch Pimen of Moscow and All Russia on August 7 at the Patriarchal residence in Zagorsk. Assisting were Their Eminences Metropolitans Nikodin of Leningrad and Novgorod, Serafim of Krutitsy and Kolomna and Yuvenaliy of Tula and Belev. On several occasions the visitors took part in Divine Liturgies in both Moscow and Zagorsk; all persons expressed their great satisfaction in the blessings of prayer and their admiration for the singing of Slavonic liturgical hymns. Father Meyendorff, who is now a famous theologian in the Russian Orthodox community,

the West, officiated and also preached at sole Liturgies. This was his first visit to the USSR.

The task of the Faith and Order Committee is twofold. First, to make a constructive analysis of reports emanating from various study projects affecting the understanding and achievement of the visible unity of Christian Churches. Second, to make plans for the triennial meeting of the Commission on Faith and Order to be held in Africa in July 1974.

The study reports which were discussed included the following:

1. "Giving an Account of the Hope that is in us". This is an ecumenical effort of great promise which was initiated at Utrecht in 1972. The many Churches are seeking, as much as possible, to find the language of common expression of the Gospel to the modern world. They by no means intend to prepare a new creed or official confession of faith, such as the Ecumenical Councils of the past have set forth for all time. But out of the diversities of language, culture and religious heritage they will show that Christian people of the world, although still divided into Churches, bear witness to the one Lord Jesus Christ and to the one Gospel of salvation. Already more than fifty groups in many countries are undertaking this programme.

2. "The Unity of the Church and the Unity of Mankind." Since the Uppsala Assembly of 1968 and the Louvain Faith and Order Conference of 1971 the Committee has studied the inter-relationships of two kinds of unity: Church and humanity. While the interest of Faith and Order remains focussed upon ecclesiological unity, it considers in connection with such unity the factors of our newly inter-dependent world which actually bear upon unity.

3. "The Ordained Ministry in Ecumenical Perspective." While he was a Faith and Order staff officer in Geneva, Professor Protopresbyter Vitaliy Borovoy conducted group consultations on the ministry. Many unexpected and important agreements among the Churches represented were discovered. Clearly there has taken place in recent years a process of convergence of ecumenical understanding on the theology of ministry, priesthood and pastoral office. It is hoped that this will in time lead to a new degree of consensus, and thus enable the Churches to recognize ministries more widely.

4. "Concepts of Unity and Models of Union." In continuity with past consultations on the achieving of unity among previously divided Churches Faith and Order will convene a meeting in Salamanca, Spain. This will affect especially the Protestant Churches which are



Dr. J. Robert Nelson

seeking mutual union. But Orthodox and Roman Catholic participation will be significantly strong. Already on August 2-3, 1973, in Geneva a consultation on this subject was held for leading Orthodox theologians. Russians, Romanians, and Greeks together gave their views on the paper which was prepared for the Salamanca meeting.

All four of these studies will provide material for the 1974 meeting of the Commission on Faith and Order. The Working Committee of 25 members is part of the full commission of 129 members. At Zagorsk the Russian Orthodox Church was represented by two regular members: His Grace Mikhail, Archbishop of Astrakhan, and Professor Liveriy Voronov of the Leningrad Theological Academy. During the meeting Professor Voronov reported that it was the wish of the Holy Synod to ask the committee to accept as member in his place Professor Protopresbyter Vitaliy Borovoy. Dean Nelson thanked Professor Voronov for his years of distinguished service to the committee. Professor Borovoy was then nominated for membership, subject to appointment by the Central Committee of the World Council of Churches, which met subsequently in Geneva. Also, Professor Vasiliy Sarrychev of Moscow is a member of the commission.

The experience of meeting and worshipping in the context of the Russian Orthodox Church had a profound effect upon the Faith and Order Committee members. Not only the authentic spirituality but also the doctrinal tradition and the theological teaching of Russian Orthodoxy were appropriated and discussed. For Protestant members especially it was a rare chance to behold the finest and most ancient icons, and in them to find a clue to Orthodox self-understanding. The

doctrines of Trinity, Christology, Church and Conciliar Authority often were treated in the course of the committee's deliberations. It was clearly seen that the historical divisions of the Churches have not destroyed the common confession of the Gospel and the essentials of the Christian faith.

And yet the problem of Christian unity remains difficult. Is it necessary to true unity for all Churches and Christians to hold exactly the same formulations of faith? Or can the one revealed Gospel and the one Church of Jesus Christ be expressed in diversities of formulation? Increasingly the World Council of Churches' studies take note of the wide differences—

but not necessarily divisions — of the many Churches in different nations, cultures and languages. Of course, this is the primary ecumenical question about the form of Church unity in history.

The Zagorsk meeting demonstrated how important it is for Christians of different Churches actually to meet and worship in a certain sustained intimacy. It is to the great credit of the leaders of the Russian Orthodox Church that initiatives are being made to invite non-Orthodox visitors to the Soviet Union for the promotion of Christian understanding and unity in faith, hope and love.

Dean J. ROBERT NELSON

Meeting at Pendeli Monastery

The Joint Sub-Committee for preparation of the official meeting of the Theological Commissions on Dialogue between the Local Orthodox and the Ancient Eastern (non-Chalcedonian) Churches held its session at Pendeli Monastery, Athens, in the Inter-Orthodox Centre from July 30 to August 5, 1973. It was the first session held according to the decision taken by the Inter-Orthodox Commission for Dialogue with the Ancient Eastern Churches in Addis Ababa in August 1971 on the one hand, and the Standing Committee of the Ancient Eastern (non-Chalcedonian) Churches in Atchana (Lebanon) in July 1972, on the other.

The Joint Sub-Committee was composed of three representatives from each of the two Commissions of the Churches participating in the dialogue. The Orthodox Autocephalous Churches were represented by Metropolitan Methodios of Aksum, a representative of Alexandrian Patriarchate, ruling hierarch of the Ethiopian Church Region; Prof. Archpriest J. Romanides of the Hellenic Church, professor at Salonica University, and Nikolay Zabolotsky, professor at the Leningrad Theological Academy (Moscow Patriarchate). The Ancient Eastern Churches — by Bishop Gregorios of Cairo, Chairman of the Department of the Higher Theological Studies, Coptic Culture and Scientific Research (Coptic Church); Bishop Samuel of Haikotch and Hossana, General Secretary of the Holy Synod, Head of the Ecclesiastical External Office of the Ethiopian Church, and Prof. Rev. V. C. Samuel, Dean of the Theological College in Addis Ababa (Syrian Orthodox Church, India). Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department of the Moscow Patriarcha-

te, a member of the Inter-Orthodox Commission from the Russian Orthodox Church, attended the last sitting and the banquet given in honour of the participants at the King's Palace Hotel (Athens). Rev. Stephen Avramides (Hellenic Church) took the minutes and Prof. Grigorii Skobey, Secretary of the Representation of the Moscow Patriarchate at the World Council of Churches in Geneva, acted as the interpreter.

Before beginning its work the Joint Sub-Committee sent telegrams to all the Primates of the Churches asking their blessing upon their work. Answers were received from His Holiness Patriarch Dimitrios (Patriarchate of Constantinople), His Holiness Patriarch Pimen (Moscow Patriarchate), His Holiness Patriarch Maksim (Bulgarian Patriarchate), His Holiness Abuna Theophilos (Ethiopian Patriarchate) and other Primates of the Autocephalous Orthodox Churches and the Ancient Eastern (non-Chalcedonian) Churches.

The Hellenic Church and her Primate Archbishop Jeronimos of Athens and All Hellas, Greek Government representatives and the central press gave special attention to this meeting. The press called the meeting an "historical event", showing indeed, for the first time, the possibility of restoring unity in the Eastern Church. This unity, as we know, was lost due to a number of Churches refusing to accept the decisions of the Chalcedonian Council of 451, because of certain historical conditions.

The Sub-Committee programme for further preparatory work included the following points:

- 1) to prepare papers on the main theme proposed for the joint meeting of the Inter-Orthodox Commission and the Standing Committee of the

cient Eastern (non-Chalcedonian) Churches — The Person of Christ according to the Orthodox teaching." The papers are to show the teaching of John of Damascus and of Severus of Antioch concerning the Person of Christ, as well as the Christology of the Councils; 2) next meeting of the Sub-Committee in 1974 to study the materials presented and to fix the date and venue

the joint meeting of both commissions; joint meeting of both commissions which will begin the dialogue proper.

All the Churches are invited to take part in working out the proposed theme, and the contribution of any theologian will be welcome. The following are directly concerned in studying the given subjects: Metropolitan Methodios of Ksum, Prof. Archpriest J. Romanides, Prof. Karmiris, Prof. N. A. Zabolotsky, Bishop Gregory of Cairo, Archimandrite Mesrop Grigorian, Prof. A. Theodorou, Prof. P. Fouyias, Bishop Samuel of Haikotch and Hossana, Prof. V. C. Samuel, Dr. G. Bebawi, Metropolitan Chrysostos of Myra in Lycia, Prof. Archpriest D. Staeloae, Rev. Paul Verghese, Archbishop Tigran Seroyan, Archbishop Mar Severius Zakka Iwas,

Bishop Karekin Sarkisian and Dr. Karam Khella. In writing their papers the authors should keep in mind the influence exerted by the Tome of Pope Leo, and by Cyril of Alexandria. Experience accumulated during the previous attempts to attain confessional and liturgical unity between the two sides helped the Sub-Committee to a great extent to make the work a success. The following are among those who took part from the Russian Orthodox Church in the previous attempts: Metropolitan Antoniy Vadkovsky, Archbishop Porfiriy Uspensky, Prof. V. Bolotov, and Academician B. Turayev. It should be noted here that unofficial talks held recently were of positive value, producing constructive conclusions and proposals. The official confessional statements made by Abuna Theophilos, Patriarch of Ethiopia, and by His Holiness Shenuda III, Pope and Patriarch of the Coptic Church, could not but inspire the Sub-Committee to adopt decisions in the spirit of brotherly love, accord and devotion to the common cause of restoring unity.

Professor NIKOLAY ZABOLOTSKY

The WCC Central Committee Session

A number of permanent bodies of the World Council of Churches, which this year celebrates its 25th jubilee, held sittings from August 17 to 29, 1973, at the WCC Centre in Geneva.

The session of the Central Committee was preceded by sittings of the committees of the Programme Units: "Faith and Witness," "Justice and Service" and "Education and Communication." The Russian Orthodox Church was represented at the sittings by the following committee members: "Faith and Witness"—Metropolitan Antoniy of Surozh, the Patriarchal Exarch to Western Europe, Prof. Protopresbyter Vitaliy Borovoy, and, as an adviser, Archimandrite Kirill Gundayayev, the representative of the Russian Orthodox Church at the WCC in Geneva; "Justice and Service"—Aleksey Buyevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate (DECR); "Education and Communication"—Archbishop Vladimir of Irkutsk and Chita, a member of the WCC Department of Information, Archbishop Filirim of Volokolamsk, Chairman of the Publishing Department and Editor-in-Chief of "The Journal of the Moscow Patriarchate."

At their sittings the committees of the Programme Units examined certain questions raised by the sub-units under them.

The committee of the Programme Unit "Education and Communication" for one approved the separation from its unit of the Information Department and the direct subordination of the latter to the General Secretariat of the WCC. As a result of this, the Central Committee later confirmed the new title for the 3rd Programme Unit — "Education and Renewal."

The reports of the committees were then handed over to the WCC Central Committee.

August 18 saw a sitting of the WCC Executive Committee, in which the Russian Orthodox Church was represented by its member Metropolitan Nikodim of Leningrad and Novgorod and Archimandrite Kirill Gundayayev, as adviser. The Executive Committee examined certain questions which are subject to discussion by the Central Committee and made appropriate recommendations on them. It was proposed that the Autonomous Orthodox Church of Japan be accepted as a member of the WCC.

At the subsequent sitting of the WCC Central Committee, the following committee members from the Russian Orthodox Church took part: Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations; Metropolitan Yuvenaliy of Tula and

Belev, Chairman of the DECR; Metropolitan Antoniy of Surozh, the Patriarchal Exarch to Western Europe; Archbishop Vladimir of Irkutsk and Chita, a member of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations; Prof. Protopresbyter Vitaliy Borovoy, a consultant of the DECR; Archpriest Nikolay Gundyayev, Vice-Chairman of the DECR and Secretary of the Holy Synod Commission, and Aleksey Buyevsky, Secretary of the DECR and a member of the Holy Synod Commission.

The Central Committee heard and discussed the reports of the Chairman of the WCC Executive and Central Committees, Dr. M. M. Thomas, and the General Secretary of the WCC, Dr. Philip Potter. One of the main topics of discussion at this sitting of the WCC Central Committee was the report "Violence, Non-violence and the Struggle for Social Justice" presented by the sub-unit "Church and Society"; discussion also took place on the results of the World Conference on "Salvation Today," which took place in Bangkok from December 29, 1972, to January 8, 1973.

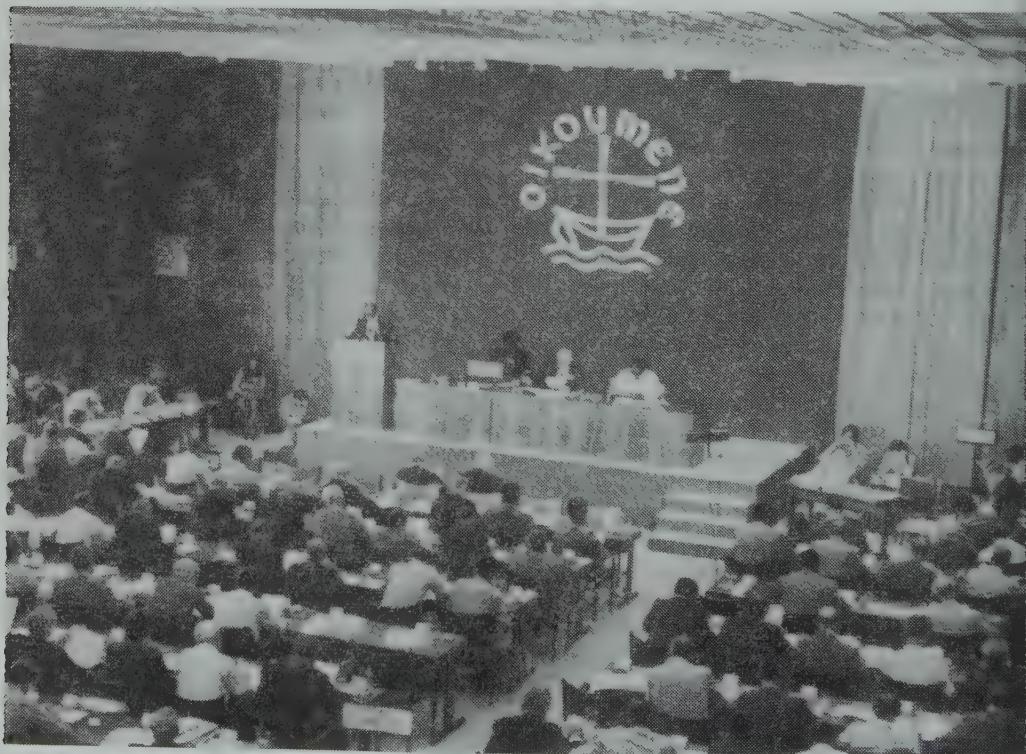
The Message of Patriarch Pimen of Moscow and All Russia and the Holy Synod of the Russian Orthodox Church in regard to the results

of the World Conference on "Salvation Today" (published in *JMP*, 1973, No. 9) was received with great interest by those participating in the sitting of the WCC Central Committee. This Message evoked positive responses and was noted in the resolutions of the WCC Central Committee as a rightful and highly useful contribution to the ecumenical movement and as showing the legitimate and well-founded concern of the Russian Orthodox Church for ways of further developing WCC activities.

The Central Committee devoted considerable attention to preparation for the coming 5th WCC Assembly, which has been set down for August 1975 in Jakarta, Indonesia. Its main topic "Jesus Christ Liberates and Unites," was approved. The participants in the discussion on questions of relations between the Roman Catholic Church and the World Council of Churches included the Secretary of the Secretariat on Christian Unity and two officials of this Secretariat.

The Central Committee accepted as a member of the WCC the Autonomous Orthodox Church of Japan, an offspring of the missionary efforts undertaken by the Russian Orthodox Church in the mid-19th century.

On the occasion of its 25th jubilee the WCC



The WCC Central Committee in session

ceived numerous congratulations from primates and heads of the Christian Churches, leaders of the ecumenical movement, and various individuals and organizations. A message of greetings (published in this number) was also sent by His Holiness the Patriarch of Moscow and All Russia.

In the evening of Saturday, August 25, jubilee celebrations were held in the WCC headquarters to mark the 25th anniversary of the founding of the World Council of Churches. The celebrations closed with a Eucharistic service according to the Protestant rite. On Sunday, August 26, an ecumenical service was celebrated with due solemnity in the St. Pierre Cathedral in Geneva, during which Dr. Potter delivered an address on the significance of this event in the ecumenical movement. Patriarch German of Serbia, President of the WCC, was a concelebrant in the Divine service.

The delegations of the Constantinople Patriarchate and the Russian Orthodox Church arranged fraternal meals for the Orthodox participants in the session. These gatherings passed in an atmosphere of brotherhood and unity.

On the initiative of Metropolitan Nikodim of Leningrad and Novgorod, delegates from the

USA and the USSR met at a friendly meal and discussed opportunities for widening friendly contacts and cooperation.

There were also two brotherly meetings and exchanges of opinions on questions of interest among participants in the Central Committee session from the socialist countries.

As President of the Christian Peace Conference, Metropolitan Nikodim of Leningrad and Novgorod invited friends of the CPC, who were participating in the sittings, to a fraternal meal, which passed in an atmosphere of general enthusiasm. The guests included many members of the Central Committee headed by the Chairman Dr. M. M. Thomas.

On the Feast of the Transfiguration and the Feast of the Dormition of the Mother of God, All-Night Vigils and Liturgies were celebrated in the church of the Russian Orthodox Church Representation at the World Council of Churches in Geneva. They were conducted, with the assistance of the clergy of the Russian Orthodox Church who were participating in the sittings, by Metropolitan Yuvenaliy of Tula and Belev (Feast of the Transfiguration) and Metropolitan Nikodim of Leningrad and Novgorod (Feast of the Dormition).

ECUMENICAL CHRONICLE

In accordance with the programme of the WCC Unit "Faith and Witness" a sitting of the working group on science and theology was held from June 29 to July 3, 1973, at the Paulus Academy in Zurich, Switzerland. Those taking part in the session discussed the following topics:

- 1) Nature, science, ecology and eschatology in Christian terms in the future; the attitude of theology to concrete ethical decisions and fundamental values;
- 2) technology, history and the liberation of mankind;
- 3) the quality of life—a criterion for government;
- 4) the attitude of mankind to nature and the environment;
- 5) responsibility in regard to future generations;
- 6) the interpretation of Christian theology and ideological obligation in regard to the technological world.

Taking part in the discussions was Professor Nikolay Zabolotsky of the Leningrad Theological Academy, whose research work "A Christian Interpretation of the problems of Modern Ecology" was accepted as working material for the session.

On July 4-9, 1973, a session of the Committee of the WCC Working Group "Church and Society" took place in Switzerland. The Russian Orthodox Church was represented by Professor Nikolay Zabolotsky and the Georgian Orthodox Church, by Metropolitan Iliya Shioloshvili of Sukhumi and Abkhazia. The topics discussed were: 1) the programme of study for 1974-75; 2) violence and non-violence in the struggle for social justice; 3) the world population. The working committee prepared a report for the next session of the WCC Central Committee. Among the measures planned for the near future is the holding of a World Conference on Church and Society in 1974.



The Resurrection of Christ as Distinct from the Resurrection of Lazarus

According to St. John's Gospel the resurrection of Lazarus was the immediate cause of the popular demonstration at the entry of the Lord Jesus Christ into Jerusalem (Jn. 12. 18) and this triumphal entry, in its turn, was as it were the prelude to the Passion of the Lord and the Resurrection which followed.

In strict accordance with the Gospel account, the rule of our Orthodox Church for Divine services enjoins the celebration of the resurrection of Lazarus on the Saturday before Palm Sunday, and establishes a very close tie between these holy days. For both the same troparion is appointed: "O Christ, our God, Thou didst before Thy very Passion confirm the truth of the general Resurrection, by raising Lazarus from the dead..." And, in general, in the service appointed for these two occasions both recollections are as it were intertwined one with another. At the same time the services of these two days serve as a kind of prelude to the services of Holy Week and herald the radiance of Easter.

Not confining herself to the purely historical connection between the resurrection of Lazarus and the last days of the earthly life of the Lord and His Resurrection, the Church also reveals through the form of her worship the connection between the underlying ideas behind these events. By raising Lazarus from the dead the Lord "before His Passion" wished to "confirm" (i. e. to prove the truth of) the general resurrection. And even as the "first fruits" of the general resurrection is the Resurrection of Christ, even so the Lord confirmed the truth of His own Resurrection by the

raising of Lazarus. Even as the troparion and kontakion of the Transfiguration remind us how on Mt. Tabor, the Lord showed His glory to the disciples so that they might not yield to despair when they should see Him crucified, even so now, in view of the forthcoming Passion, the Lord manifested Himself as the "Conqueror of Death," in order that His sufferings and death on the cross would not afterwards eclipse His disciples' faith in the Resurrection of Christ and, after this, the general resurrection that is to come. In this way, the resurrection of Lazarus is proof of the Divinity of Christ and of the fact that He is "the Lord of the living and of the dead."

The close historical connection and the connection between the underlying ideas of the resurrection of Lazarus and the Resurrection of Christ should not, however, blind us to the important differences between these two events, differences which make them phenomena of almost opposite extraordinariness.

Lazarus was raised and brought back to this world in order to continue his former, earthly, bodily life in its real conditions. For this reason he was raised in his old body. All that happened was that the process of corruption, which had already set in, was temporarily arrested in his own body, but the body itself was not made incorruptible. Afterwards, Lazarus died again and his body was again to a greater or lesser degree subject to corruption. As a phenomenon of the present world in its actual, fallen state, the body of Lazarus was possessed of all the qualities inherent in material things and was susceptible to observation by man's exterior senses. For this reason, the witnesses to

resurrection of Lazarus were simple all those persons who happened to be present: having no regard for the state of their souls, of whether or not they desired this to happen; he was seen both by those who believed in Christ and by Christ's enemies (Jn. 11. 45-46). In the same way anybody who wished to do so could obtain proof of the raising of Lazarus: all that was necessary here was to go to Bethany and see the resurrected man (Jn. 12. 9-11). It is not surprising that Christ's enemies even conceived the thought of killing Lazarus in order to get rid of what literally amounted to living piece of evidence of what Christ had performed.

This adherence of the resurrection of Lazarus to the order of earthly (temporal and material) phenomena, made it possible for the evangelist to describe the resurrection of Lazarus in detail, like any other event in the earthly life of the Lord Jesus Christ. From this description we recognize several, very characteristic features. For instance, in order to call Lazarus forth from the grave, it was first necessary to push aside the stone which closed the entrance. Lazarus's body was, as before, subject to the laws of material life. In answer to the creative: "Lazarus, come forth!" Lazarus, it is true, was able to walk out of the tomb even though "bound hand and foot" in grave-clothes (confirming miracle by miracle"), but he could not loose himself from them without the help of others.

The Gospel story of the raising of Lazarus gives an absolutely precisely defined, historic subject for the poetry and iconography of the Church. It does happen, of course, that the imagination of poet or artist has coloured the theme with certain minor additional details. For example, the depiction of the confusion of Hell and Death which, on receiving the order to release Lazarus, are struck by the premonition that later they will be commanded to give up all the dead. Or the poet may attempt to show the inner feelings of the raised Lazarus, and so forth... But all these details can be reduced to the basic theme and can in essence add nothing to it. This theme, for the icon-painter particularly, absolutely realistic and clearly defined: the open grave and Lazarus in his winding-

sheet emerging from the grave before a gathering of people. There is no room for doubt or the exercise of imagination on the subject of how Lazarus emerged from the grave: the Gospel account supplies a quite definite answer to this question.

Quite different, however, are the problems which surround the Resurrection of Christ. First of all, not one evangelist tells us how Christ rose from the dead. The evangelists tell us only of the manifestations of the Risen Lord, they do not describe the actual Resurrection.

It is St. Matthew who comes nearest to describing the actual moment of Christ's Resurrection, when he tells us of the descent of an angel whose *countenance was like lightning* who rolled back the stone from the door of the grave and sat upon it... And for fear of him the keepers did shake and become as dead men (Mt. 28. 2-4).

This is the account which was later to be taken by artists as a subject for the Resurrection of Christ. In accord with the Gospel, they show the angel sitting on a stone that has been rolled away from the entrance and the keepers cowering in fear or running away. And to this genuine Gospel evidence they add an important addition from themselves: they show the Risen Lord Himself emerging from the grave with a banner of victory. The impression is that the stone has been rolled away from the grave in order to allow the Risen Lord to emerge from the grave on an analogy with the raising of Lazarus, and that the unbelieving soldiers who had been set to guard the cave have been terrified not so much by the appearance of the angel as by the actual Resurrection.

It is not hard to see what a profound distortion of the Gospel story such an artistic rendering or, more precisely, such a free reinterpretation, represents. According to the Gospel, the angel rolled the stone away from the door not in order to let out the Risen Lord but, on the contrary, in order to show that He was not in the tomb: *He is not here: for he is risen*, and in order to give them who seek Jesus, which was crucified the opportunity to convince themselves of the emptiness of the grave by the evidence of their own eyes, by looking at the place where the Lord lay.

Therefore the Resurrection was already accomplished before the descent of the angel, before the stone was rolled away; was accomplished in an ineffable fashion not susceptible to human vision. For this reason also the soldiers could not have witnessed the Resurrection. The evangelist clearly gives us to understand that the women bearing the myrrh and spices were witnesses not only to the earthquake, the descent of the angel, etc., but also to the terror of the fleeing men. The women were there when it happened. The angel, as though distinguishing them from the terrified soldiers, says: *Fear not ye*, and only then does he promise them that they will see the Lord again some time hence. If the myrrh-bearers did not see the Resurrection then it is unlikely indeed that the soldiers should have seen it. Apart from this, the future attitude of the soldiers would be quite incomprehensible if they had been witness to the Resurrection. The centurion who was a witness to the death of the Crucified became aware that this was indeed the Son of God. Is it conceivable that men who had witnessed the Resurrection would remain unimpressed? At the very least, it seems scarcely likely that after such an experience they would so easily consent to be bribed.

We have no reason to suppose the ordinary soldiers of the temple guard to have been as hardened in their opinions as the chief priests and the scribes. The soldiers, like the centurion, were simply acting on orders and had no personal axe to grind, as did the enemies of Christ. It would have been another matter had the soldiers not actually seen the Risen Lord. Then the only thing that they would have known for certain would have been that the Body of the Lord was not in the grave. All that they had to decide was how to explain the disappearance of the Body, who moved it from the tomb and how. And it was not asking too much of their consciences, especially given the added persuasion of a few silver pieces, that they should give countenance to the invention of the scribes.

In this way, in direct contrast to the resurrection of Lazarus, the Gospel gives us no factual material for the depiction and description of the actual event

of the Resurrection of Christ: no one saw how the Lord rose nor how He came forth from the tomb — it is only possible to convey, at best, the idea behind what happened, but not the factual side.

Our Orthodox Church in her poetry of worship and iconography has always remained faithful to the account given in the Gospels.

In the Paschal canon (Canticle 6, Troparion 1), we sing: "Without breaking the seal, O Christ, didst thou rise from the tomb." Not only was the stone not rolled aside, but the seal which had been set upon it was untouched at the moment of Christ's Resurrection. And "*Life shone forth from the grave*," into "*the grave yet sealed*." The Risen Lord came forth from the grave in the same way as He came to the Apostles though "*the doors were shut*" without opening them. He came forth from the tomb without any outward signs which might have been noticed by outside observers. "*Enclosed in the tomb in Thy describable (i. e. limited by the usual laws of space and other material conditions of our life on earth) flesh, indescribable (i. e. free of all present forms and not subject to earthly observation) didst Thou arise, O Christ*" (Canon of the Sunday of St. Thomas, Canticle 3, Troparion 2). In particular: "*The soldiers who guarded Thee did not feel the moment of Thy Resurrection.*" Like the Virgin Birth, the Resurrection of Christ remains a mystery "sealed to those who seek for proofs (i. e. not subject to the researches of human scholarship), and, as a miracle, remains "the mystery of the Resurrection revered in faith" (Versicle to Laudate, 5th Tone). The ordinary scholar who would penetrate the mystery of the empty tomb will discover no more than was known to the soldiers themselves: that He Who was buried is not there, but that He is risen and how He rose is a miracle revealed only to believers.

In accordance with this the genuine iconography of the Church, as we have seen, often depicts from the outward and physical side the resurrection of Lazarus (the coming forth of Lazarus from the tomb), whereas it almost ignores this theme (the coming forth from the tomb) when depicting the Resurrection and prefers to show the spiritual aspect of Christ's Resurrection, the immaterial

sence: the descent of the Victorious Lord into hell, the freeing of Adam and Eve, and other prisoners of hell, and so forth.

Without telling the manner of the Resurrection, the evangelists recount the manifestations of the Risen Lord. However, in these accounts also we are made keenly aware of the differences between the Resurrection of the Lord and the resurrection of Lazarus. Lazarus could be seen by anyone after his resurrection. It was possible even to make the journey to Bethany specially in order to see him. Whereas, as St. Peter said of the manifestations of the Risen Lord, *... shewed him openly, not to all the people, but unto witnesses chosen before God, even to us...* (Acts 10. 40-41).

The Lord Jesus Christ appeared only to those to whom He wished and who, in communion with Him in His earthly life when He condescended to our humanity, had prepared themselves to contemplate the glory of Christ in His kingdom (the Apostles, the Mother of God, the myrrh-bearing women and the three disciples) or to him who had kicked against the pricks of grace and whose resistance He wished to break in order to change him from a persecutor into a chosen vessel (Acts 9. 5-15).

In addition, the Lord could not only choose to whom He wished to appear, if one may express it that way, but controlled also the outward seeming of His appearance. He accompanied Luke and Cleopas upon a journey, talking with them on the way, joined them at the evening meal and suddenly vanished from their sight (Lk. 24. 31). Sometimes the Lord appeared in such a manner that He was not recognized at first even by those who had seen Him daily before His Passion, and yet did not now recognize Him until He revealed Himself by some action which they were accustomed to see Him perform. For instance, it was the breaking of the bread that reminded Luke and Cleopas of former meetings with the Lord and *their eyes were opened and they knew Him*. To the fishermen of Lake Tyberias it was the miraculous draft of fishes after the command to cast the net on the right side of the ship (Jn. 21. 6; cf. Lk. 5. 4-5). To Mary Magdalene it was the familiar speaking of her name (Jn. 20. 16).

In the same way as He was empowered to be visible or invisible as He wished and to be visible in some way which obscured recognition, the Risen Body of our Lord was free to pass through all material barriers without destroying them. Even as the Saviour emerged without let or hindrance from the sealed tomb without touching either stone or seal, so did He enter in to the disciples through *closed doors* without opening them. In general the glorified flesh of the Son of God was, from the earthly point of view, so materially refined, so free from the coarse material imperfections and limitations to which we are accustomed, that to begin with they *supposed that they had seen a spirit* (Lk. 24. 37). To dissipate this doubt they had to behold His hands and feet, and to handle me, and see, for *a spirit hath not flesh and bones*; it was necessary for Him to take *a piece of a boiled fish and of an honeycomb* given Him by the Apostles and to eat before them (Lk. 24. 39, 42, 43). Only after this, fully convinced at last, *were the disciples glad, when they saw the Lord*, who had been crucified, buried and, it followed, was now risen from the dead (Jn. 20. 20).

In this way the Risen Lord, although He returned for some time to earthly life, did not essentially belong any more to this world even according to His bodily nature. True, the glorified flesh of the God-Man remained that same flesh borrowed from the first, the Old Adam, with all its former personal characteristics (the outward appearance, the voice and even the marks of the nails on hands and feet and the pierced side); but at the same time it was also flesh transfigured, spiritualized, freed from the coarse materiality of this world and from the other results of the curse incurred by our first fathers; in a word, it was already the flesh of the second, the New Adam, which had passed from corruption to incorruption, and which heralded the life to come. The evangelists, whose work it was first and foremost to bear witness to the truth of the Resurrection, do not speak specifically of such a transformed physical condition in the nature of the Risen God-Man; they merely lead us to this assumption by their accounts. This question is elucidated more directly

and in more detail by St. Paul in the fifteenth chapter of the First Epistle to the Corinthians.

The Apostle begins by establishing an extremely close, or better, an indissoluble tie between the Resurrection of Christ and the future resurrection of the dead and the mutual interdependence of faith in the one and faith in the other: *For if the dead rise not, then is not Christ raised* (v. 16). Without the resurrection of the dead there would be neither purpose nor reason in the Resurrection of Christ. Equally, the preaching of the Apostles would be purposeless and devoid of reason, and, indeed, the whole Christian faith. For Christ Himself needed neither incarnation nor resurrection, and if *Christ is risen from the dead* it is solely in order to become the *first fruits of them that slept* (v. 20), to be the first of a countless throng of those who have died and risen again to eternal life. *For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the first fruits* (for apart from Christ there is no resurrection); *afterwards they that are Christ's at his coming* (in Gr. *oi tou Christou*) (vv. 22-23), i. e. those who are Christ's own, who belong to Him absolutely, who have become a vital part of Him. This means that *the resurrection of life* (Jn. 5. 29) is not as it were an objective result of Christ's Resurrection, mechanically extended to the whole of the human race irrespective of people's personal relation to the Savior; the resurrection of life can only be the lot of those who are "Christ's," united with Christ in a new, regenerate humanity, resurrected to eternal life and to further, general reinstatement (*apokatastasis*) when the Son *shall have delivered up the kingdom to God, even the Father... that God may be all in all* (1 Cor. 15. 24, 28).

In St. John's Gospel the Lord Jesus indicates more definitely who these people who are Christ's really are, how they become His people and why they are able to partake of the resurrection. *For my flesh is meat indeed, and my blood is drink indeed*, which introduces the beginning of a new, eternal life into man. For: *He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him*. Christ, that is, as the fullness

and source of life, dwells in him. For this reason: *As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me*. Once again: *Whoso eateth my flesh, and drinketh my blood, hath eternal life...* For in such an one dwells Christ, the Source of Life, and they become, as it were, organically one. *I will raise him up at the last day* (Jn. 6. 55-57, 54).

But some man will say, How are the dead raised up? And with what body do they come? (1 Cor. 15. 35). The Apostle answers with a comparison: *Thou sowest... bare grain*, insignificant, in size and neither beautiful nor nourishing; *but God giveth it a body... and to every seed his own body*. The plant which grows from the seed is, of course, one with the seed, even of one and the same essence as the seed, but incomparably richer in form, beauty, development; it already lives quite a different life. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body (vv. 37, 36, 42-44). Man is raised, of course, with his former bodily nature, but a nature transformed, freed from all weakness and imperfections (that are the results of sin) and, most important, incorruptible, belonging already not to the world of the soul (the *anima*, the mortal world of the flesh), but to the world of spirit.

The first world has its origins in the first Adam, the second, in the second. The first Adam was made a living soul by his bodily nature he belonged to the animal world and when (as a result of sin) he failed to rise above the earth from which he had been created, he became subject to death and returned into that earth. The last Adam, Resurrected, was made a quickening spirit. In His human nature even He is already perfectly free from all the imperfections and limitations of animal life, or the life of the soul, and is not only not the slave of the earth but the Lord from heaven (vv. 45-47). As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly (v. 48). Born of the first Adam, people follow him in serving the earth and die on the contrary, if they follow the Risen

rist, people will become heavenly and for ever.

The difference between these two worlds or kingdoms is so great and ironclable that it is impossible, if you belong to the first, to become a participant or member of the second... *Flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption* (v. 50). Whether we understand this in the moral sense as referring to those who find the meaning of according to the tenets of the flesh, in the more direct material sense of being yet clothed in our sinful, mortal, physical nature, in neither case will a person who is still the prisoner of *flesh and blood* enter into the Kingdom of God. In order to enter, *this corruptible must put on incorruption, and this mortal must put on immortality*. Then the words of the scriptures will be fulfilled. *Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?* (vv. 53-55). The real victory over death does not consist in he who is dead coming alive again and returning to the previous earthly life, but consists rather in this: that the flesh that is died should be so transfigured, so ritualized, so cleansed from all things earthly and mortal, that death should have no more dominion over it, even as death has no more dominion over the resurrected Christ. *Christ being raised from the dead dieth no more; death hath no more dominion over him* (Rom. 6. 9). The resurrected flesh is so transfigured that it has ceased to belong to the world of earth, has become simply outside the jurisdiction of those powers and laws at work in this world (among others, the law of mortality).

This is the explanation of why Lazarus, who was raised from death in his corruptible body, could not come out of the tomb unless somebody rolled away the stone; why the grave-clothes that were wound about his body before he was laid in the grave had remained on his body and continued to hinder his movements after his resurrection so that they had to be unwound in order to release him. In contrast to this the risen flesh of the Giver of Life freely departed from the grave and grave-clothes, without even touching them; all this had been left somewhere far below and had

lost all power to restrain the Resurrected Lord, Who already belonged to another world. It is impossible to imagine that the Resurrected Lord, having risen from the place where they had laid Him, should have cast off His winding sheet like ordinary clothes or, like Lazarus, had to be unwound by others. If we may be permitted an analogy, then it would be more fitting to imagine ice, bound round with the winding sheet. In the warmth the ice would melt and the water pass through the sheets, leaving them as they were; they cannot contain the water. Even so the grave-clothes of the Risen Christ remained in the grave folded as they had been about the body of Him Who had been laid to rest in the tomb, only that He was no longer in them. Is not this the lesson to be learnt from the Gospel account of how *the napkin, that was about his head* was found *not lying with the linen clothes, but wrapped together in a place by itself*. Surely this means that the napkin remained folded as it had been bound about the head of Christ. Then we would understand why it was *that the other disciple*, as soon as he had set eyes upon the abandoned grave-clothes, *saw, and believed* (Jn. 20. 8). He saw at once that something quite different had occurred here from that which Mary Magdalene first suspected; there was no question of the Lord having been *taken away... out of the sepulchre* and of not knowing *where they have laid him* (v. 2). Within the bounds of earthly possibilities it was impossible to take the buried Jesus from the winding sheet (which, according to the usage of the time, would have been soaked through with sticky substances and, most probably, all stuck together), without unwinding the linen clothes and, most probably, tearing them in the process. It was, therefore, clear that the Lord had departed from the grave into the resurrection of life (Jn. 5. 28-29) and that the grave-clothes had simply lost the power to contain the transfigured flesh of the Risen Lord, which had already become part of another world.

This adherence of the risen flesh to the world beyond also explains why the Lord was seen only by those to whom He wished to appear. In addition, He appeared only *unto witnesses chosen be-*

fore God (Acts 10. 41) who where already *oi tou Christou* — of Christ; although these were still clothed in mortal flesh, their souls lived already, altogether in the life to come and for this reason they were prepared to receive His revelations. But again, these people too saw the Risen Lord each time thanks to a special working of His grace which made them capable of such vision.

This is why Holy Church begins her Paschal Canon with the words: "Let us purify our senses* and we shall behold Christ, radiant, with the light ineffable of the Resurrection, and shall hear Him say, in accents clear: Rejoice!..". It is in such spiritual contemplation of the glory of the Risen Lord and in most sincere communion with Him that, in es-

sence, the bliss of eternal life in the Kingdom of God actually consists. For this reason, in the eighth Canticle, we sing: "O come on this auspicious day of the Resurrection, let us partake of the kingdom of Christ..." However, since as yet we are clothed in corruptible flesh and belong to this world, all such contemplations, all such spiritual delight in the Kingdom of Christ being as it were but the dawn of the day which is to come, but a faint foretaste of future blessings, the Paschal Canon ends with the prayer. "Oh great and most Holy Pascha of Christ! O Wisdom Word and Power of God! Grant that we may more perfectly partake of thee in the day which knoweth no night of thy kingdom."

Metropolitan SERGI

April 14 (27), 1933
Moscow

* of all that is sinful, vain, corruptible



THE EASTER HYMN

Christ is risen from the dead, trampling down Death by death, and upon those in the tomb bestowing life.

TROPARION FOR PALM SUNDAY

Thou didst raise Lazarus from the dead, O Christ-God, making certain the universal resurrection, before thy Passion. For which cause we also, like unto the children, bearing the emblems of victory, cry aloud unto thee, the Conqueror of Death: Hosanna in the highest! Blessed is he that cometh in the Name of the Lord.

A Blessed Monk and Patriot

The period covering the late 16th early 17th centuries is known as the "Time of Troubles" and did indeed comprise dark and terrible years in the history of Russia. Many documents have come down to us from this time, documents which give a vivid and authentic picture of the age and some of its personalities. Among the literary monuments of the time of troubles a particular place is occupied by the work of the monk Simon Azarin "The Life and Feats of our Blessed Father Dionysius of Radonezh, Archimandrite of the Trinity-St. Sergius Monastery."

St. Dionysius of Radonezh is a singular, indeed a unique figure, who could only have appeared at that particular moment of history. He had a profound conception of the mysteries of the spiritual, inward discipline of "prayer of the heart" while, at the same time, he attached great importance to the traditional forms of Divine worship; he was a confessor who steadfastly suffered torture in defence of his convictions which, to an environment incapable of understanding him, appeared as heresy. And, finally, he was a patriot who gave an example of selfless service to his people by helping to organize auxiliary armed forces (People's Army) drafted from the civilian population who succeeded in driving all Polish troops from the territory of the Muscovy State. Throughout his life, St. Dionysius manifested an ideal of true Christian spiritual purity, active love of neighbour and aspiration to knowledge combined with higher wisdom.

He was born in the early seventies of the 16th century (1570 or 1571). These were hard years for Russia: "Everything was shaken, everything had lost stability and was in a state of ferment, concealed as yet and interior, but pregnant with the menace of civil war and trouble" (1).

The saint's parents, Fyodor and Yuliya lived in the city of Rzhev, where the saint was born. In the midseventies they went to live in the town of Staritsa; here Fyodor was elected starosta*



of the sloboda (suburban district) of Yarm. One of his duties was to collect government taxes and to deliver them to Moscow, to keep accounts and even to turn his izba into a courtroom for the hearing of civil suits.

In his *Life of St. Dionysius* Simon Azarin wrote, basing his statement on the witness of the saint's two teachers, the monks Guriy and Herman: "From his very infancy he was remarkable for exceptional meekness and for humble wisdom and simplicity of heart surpassing the common in human nature, had little inclination for children's games and amusement but always bore in himself the fear of God, zealously attending to his studies and cherishing in his heart a great zeal for virtue" (2). Such a characteristic of a saint may so-

* "In the 1550s... the offices of appointed **namestniki** and **volosteli** were abolished, and the local communities were permitted (according to their wishes) to elect **izlyublennye starosti**... as local administrators and judges; they were also obligated to collect government taxes..." *Dictionary of Russian Historical Terms from the Eleventh Century to 1917*, comp., S. G. Pushcherev, ed. G. Vernadsky and Ralph T. Fisher, Tr. Yale University Press, 1970, p. 146—Tr.

und traditional, but we should remember that there have always been men and women in the history of all peoples who seem to have been pre-destined to sanctity; their parents receive special signs long before their birth, foretelling that an unusual child is to be revealed to the world. Such souls follow their calling from the tenderest years and pass on naturally to the monastic life and to lofty ascetic feats. Purity, meekness, peace, which others achieve only after decades of inner struggle, are manifest in them from early childhood. In precisely this way the whole life of St. Dionysius, his meekness and mercy, his even, peace-loving disposition of which his contemporaries had so much to say, allow us to see in him one of the elect of God, called to sanctity from his birth. It is, therefore, no casual formality that Simon Azarin emphasizes, when he writes of the saint's childhood, that "this gift of humility he had received direct from God" (2, p. 6).

The parents of young David, as he was then called, anxious to give their son a good education, sent him "to learn his letters" to two elderly monks: Guriy of Rzhev and Herman of Starech, who lived in the Monastery of the Dormition where there was a school. The basis of education at that time was the Book of Hours and the Psalter: "Sine qua non." As a child David had begun to love reading and this attached him still more closely to the monastery in which he was later to take his monastic vows before God. The desire for knowledge and love of reading was a characteristic of many Russian saints. We know, for instance, from the life of St. Stephen of Perm that he elected to enter the Rostov Monastery of St. John the Divine, "because there were many books there" (3). One of St. Dionysius' teachers, Herman Tulupov of Starech, had also a great reputation for book-learning. Later, when he entered the Holy Trinity Monastery of which his ex-pupil had become archimandrite, Herman received St. Dionysius' blessing to compile a menology and carefully, with great attention to detail, copied out the lives of saints giving various editions of the same life side by side wherever the opportunity arose.

Meanwhile, young David "by his great humility and intelligence" impressed his teachers with the belief that he was especially called to the religious life. So it was that his godfather Grigoriy, "having perceived with his inward eye the light of the Holy Spirit that was to shine forth within David," said with surprise: "Children, do you see the godchild of mine: some day he will be as a father to us all" (2, p. 6). However, as so often happens, the boy's meekness, pensive disposition and love of solitude aroused hostility and astonishment in his contemporaries, together with the desire to force him to be like themselves and, when they did not succeed in this, they would take revenge on him with cruel inventiveness.

At last the years of schooling came to an end. An end came also to the comparatively peaceful years of the reign of Fyodor Ioannovich, the son of Ivan the Fourth.

In 1591 the only heir of Tsar Fyodor, his brother the Tsarevich Dimitriy, was murdered under mysterious circumstances. The cares, vanities and lack of religious feeling in lay society combined to inspire the future ascetic with desire to remain in the monastery where he had received his schooling. His parents, however, were opposed to this desire and forced him to marry. Soon "for the sake of his devout life," he was ordained priest. The young priest served in the monastery village of Ilinskoye not far from Staritsa. No record has come down to us of this period in the saint's life. Simon Azarin merely tells us briefly of the fact of this ministry, as though he wished to emphasize the unimportance and the temporary nature of this born monk's life in the world. His family life lasted for only six years. Some time between 1601 and 1602 his wife and two sons died. The young priest immediately sought retreat in the Monastery of the Dormition at Staritsa where he took his final vows under the name of Dionysius and began "to give himself up for the salvation of his soul as he had been wont to do even from his youth" (2, p. 7).

These were those years of which was written in the tale of Avraam Pilitsyn (the first six chapters of which are attributed to the saint himself).

ropos of the fact that those boyars who begged Boris Godunov to be their tsar had approached him bearing a great and sacred Russian icon, the Vladimir Mother of God: "This icon was disturbed in an ill manner, and in an ill manner was Russia disturbed" (4). The reign of Boris Godunov was the beginning of the "Time of Troubles." The events that followed were considered by the people to have come upon them as a "righteous judgement" for their sins (4, p. 59; 6). A pretender appeared in Poland who gave himself out to be the slain Tsarevich Dimitriy. King Sigismund allotted him financial aid in the form of an annual allowance of one thousand zloty. The captains Mnisch and Vishnevetsky obtained permission to gather a host of mercenaries to fight for him. After the sudden death of Boris Godunov the boyars acknowledged Dimitriy as tsar and on June 20 he made a triumphal entry into the city of Moscow.

The pretender's first demand was the position of Patriarch Iov, who refused to acknowledge the runaway monk Grigka Otrepev as the Tsarevich Dimitriy. He was celebrating the Liturgy, Patriarch Iov was seized by the pretender's men and led forth from the church, beaten and abused for "calling the Tsarevich Dimitriy an unfrocked monk." In the coarse garments of a simple monk the Patriarch was packed off in a cart to the Monastery of the Dormition in Staritsa, the archimandrite of which at that time was St. Dionysius. Disregarding his order to maintain the deposed Patriarch "in miserable despite," the archimandrite treated him respectfully and humbly, often asking his advice as to shop and later, after his death in 1607, erecting a stone chapel over his pulchre.

There is a story recorded by Simon Sarin which illustrates the degree of spiritual perfection attained by the blessed Dionysius in those years. Once the saint went to the market place in search of books. There his tall figure, handsome face and the spiritual beauty which animated his whole person attracted particular attention. One passerby, however, began to laugh at him, making coarse implications in most unseemly language. St. Dionysius, howe-

ver, was neither thrown into confusion nor offended, but said with great humility and meekness: "Indeed, brother, all that you thought about me is quite just. I am indeed a sinner, as you have said. God revealed it to you. If I were a true monk, I would not be wandering about this place of trade among laymen, but would be sitting in my cell. Forgive me, a sinful and witless man, for God's sake." All the bystanders who heard his humble speech received much instruction from his meekness, and they cried out upon the mocker, calling him a madman and an ignoramus. St. Dionysius, however, said to them: "No, brothers, it is I who am the madman and the ignoramus, but he is sent by God and all the words he has said about me are quite true and will serve to my profit, that in the future I might not wander about this place of trade but sit in my cell." Having said this he went away. The mocker, however, overcome by the realization of his sin and impertinence, came and begged his forgiveness, and received therefrom the greatest benefit to his own soul (2, p. 7). This moral firmness and remarkable lowliness of heart were to become the steadfast foundation of the ecclesiastical and patriotic feat to which, by the will of Providence, the young archimandrite of Staritsa had been called.

After the deposition of the pretender on May 17, 1606, the throne was offered to the boyar Vasilii Ivanovich Shuysky. In order to attach the people to his cause, Shuysky encouraged Patriarch Germogen to recall Patriarch Iov to Moscow, that he might absolve the Orthodox people of their countless broken oaths, betrayals and fraticides. Blind and haggard, Patriarch Iov touched the hearts of the crowd by his all-forgiving attitude and meekness. Many tears were shed, people cast themselves at the feet of Patriarch Iov begging his blessing. Patriarch Iov was accompanied by St. Dionysius, who attracted the attention of Patriarch Germogen "who marvelled at his energy and wisdom" (2, p. 7). The selflessness and disinterestedness of Archimandrite Dionysius were particularly remarkable against the background of intrigue and treachery so characteristic of this time of civil strife: By June 1, 1608, not far from

Moscow, in the village of Tushino, there appeared a new pretender to the throne, the Thief of Tushin. "This was, for our sins, a rebellious time—son against father and brother against brother" (2, p. 8). In Moscow itself crowds gathered "with great uproar." Patriarch Germogen went out to reason with the malcontents, but he was not infrequently "struck from behind, had sand, rubbish and all kinds of filth thrown into his face and over his head, while some, seizing him by the front of his garments, shook him angrily. St. Dionysius at such unhappy moments was in no way less active than the Patriarch, sharing all his sufferings and exhorting the rebellious with words from Holy Writ that they might cease from such spiteful ill-doing. Many eyewitnesses spoke of this, surprised at his great activity and excellent mind" (2, p. 8).

Called forth from the solitude of his monastery into a Moscow rent by strife and faction, St. Dionysius found spiritual sustenance in long services to God, "being always present in the cathedral" (2, p. 8). The monk, placed in a position which gave him no possibility of seclusion, had to find in prayer special strength to remain true to wise sobriety, to impassivity of heart, to a steadfast disregard for worldly cares. It was not until several years later that St. Dionysius was granted the opportunity to return to monastic life.

In 1610, Archimandrite Ioasaf of the Trinity-St. Sergius Monastery laid aside his office and went into retirement having, together with his brothers, withstood a siege by Polish troops that entailed great hardships. The first cloister in all Russia, the Lavra of St. Sergius, was at that time in a catastrophic condition: the towers, walls and many of the buildings were virtually in ruins, the treasury was completely exhausted. Vasiliy Shuysky and Patriarch Germogen decided to send St. Dionysius as father superior of the monastery, considering him to be the most reliable and able man at their disposal. The appointment came as a surprise to him, "for that which God had prepared for him had never entered his head" (2, p. 10).

And, of course, only a man of his spiritual energy and self-discipline

could have found the strength to overcome all the hard trials that awaited him in his ministry as superior, when "the power-loving men who stood at the head of the administration offended his saintly soul not at times only, but even daily" (2, p. 15). As before St. Dionysius sought strength in prayer. "The cell has no rule"—these were his words. Apart from daily reading of the Gospel, the Epistles and the Psalms and from study of the life and teaching of the Holy Fathers of the Church, the saint sung up to eight molebens a day apart from the obligatory canon on the feast days of our Lord and our Lady and of the great saints.* He slept no more than three hours out of the twenty-four. He rose before his cell-attendants and, having given his blessing to the bell-ringer who came to him before ringing for morning prayer, made three hundred morning prostrations before awakening the brethren who attended him in his cell and going to church in their company to await the other monks.

...But beyond the walls of the monastery the time of troubles continued. Five months had passed since St. Dionysius had become superior of the monastery and already Vasiliy Shuysky was dethroned and, on August 17, allegiance to the Polish Prince Vladislav was sworn in Moscow. In those days Patriarch Germogen and St. Dionysius appeared as the only militant representatives of true national self-awareness, capable of standing "at the head of movement, which arose in defence of Orthodoxy and of Russian national autonomy" (1, p. 19). The Patriarch circulated patriotic writings in which he declared vows made to the said Vladislav void and not binding before God and exhorted the towns to call out their auxiliary citizens' army.

At the beginning of 1611 these auxiliary armed forces, under the command of a military leader from Ryazan, Prokopiy Lyapunov, moved on the capital

* "The Book of Canons of the St. Sergius Monastery of the Life-Giving Trinity that is Makovets written in the year 7131 (1623) by Dionysius" (i. e. belonging to St. Dionysius and written by him) has been preserved. It includes the canon of the Feast of the Holy Trinity, the canon of the Dormition of the Most Holy Theotokos and the canon of thanksgiving to the Most Holy Theotokos.

in the intention of liberating Moscow
the followers of a strange creed.
weeks before the troops reached
scow a popular rebellion broke out
the capital itself. The Poles massa-
red the population of Kitay-Gorod.
White Town, however, the Muscovites
halted their enemies and, going
to the offensive, forced the Poles
retreat and to take cover in the
mlin. As they retreated the foreign
set fire to White Town. The fire
spread throughout Moscow.

In that same day this "most evil,
dangerous and terrible news" reached
Trinity-St. Sergius Monastery. "The
himanrite, however, and the cel-
ler and all those who were gathered
ether in the monastery, when they
rd this, groaned greatly in their
ts and shed many tears and raised
r hands to the Almighty Creator
Maker tearfully praying and say-
"O Lord, our Advocate and Defen-
look down upon us and deliver us
n the jaws of the blood-drinking Lu-
ans and do not permit Thy heritage to
s into the hands of our enemies"
(p. 214). Andrey Palitsyn was sent
ightaway to the relief of Moscow
h 50 servants, the Prince of Tumen
h his friends and followers, and two
dred soldiers (streltsy).

St. Dionysius and his "quick and so-
-witted clerks" began to compose
circulate letters "to all the cities of
Russian State, to boyars and war-
rs, writing to them of the most la-
ted final ruin of the Muscovy State,
orting them with various sacred
s and informing them in these writ-
s, what irreparable harm was being
e in many towns and villages by the
uanian soldiers, what ruin, what
ecration of God's holy churches and
acle-working holy icons and healing
es of the saints, and what irreverent
tment, what defiling of elderly
aks and virtuous nuns" (5, p. 214).
inally, an auxiliary force of a hundred-
thousand men laid siege to Moscow.
Dionysius daily sung a moleben "for
granting of victory" to the Russian
ies and all the monastery made
y effort to render them both materi-
al and spiritual help. Yet amongst those
uthority there was no unity but, on
contrary, "great difference." The

sudden death of Prokopy Lyapunov put
an end to all hope for a successful out-
come of the siege. The robberies, for-
cible levies, rapes and murders effected
by the auxiliary forces themselves so-
metimes exceeded the evil wrought by
the Poles. The disorderliness of the Cos-
sacks forced those of the soldiers who
had been gathered by Lyapunov to
abandon the host. Prince Trubetskoy,
having no confidence in the success of
his own exhortations, turned to St. Dio-
nysius for help and he called a council
at which it was decided to send out let-
ters again summoning all men to rally
to the defence of the Motherland and
warning them of the arrival of the Po-
lish Hetman Chodkewicz before the
gates of Moscow.

"Have we not all drunk the cup of the
fury and wrath of God? Pity our mani-
fest mortal ruin that you yourself may
not be overtaken by the same merciless
death. For God's sake, show your com-
passion by deeds. Encourage those who
bear arms by your prayers and exhorta-
tions to advance on Moscow without
delay. You know yourself that every
task has its proper time and that things
undertaken out of season are vain and
fruitless. For God's sake, put aside all
discontent and division, if such there be,
in order all together to accomplish the
great task of suffering for the deliver-
ance of the Orthodox people. For if we
unite in this task and with one voice
pray to God the All-Generous, to the
Most Blessed Mother of God, the eternal
Intercessor for the Christian race, and
to all the saints, then if we have to
suffer even unto death for our Orthodox
faith, there can be no doubt that the
Lord and Lover of Mankind will deli-
ver us from the advance of merciless
calamity and eternal enslavement"
(1, pp. 29-30).

St. Dionysius appealed to the deepest
feelings of the people, awakening their
sense of duty towards their native co-
untry and their faith. The Orthodox
faith remained the only spiritual value
unsullied by transient interests and
earthly profit. The famous appeal of
October 6, 1611, found the most sympa-
thetic reaction in Nizhny Novgorod,
where a feeling of responsibility for the
spiritual wholeness of the Russian lands
still survived. The best Russian people

of those days were characterized by "the depths of religious feeling in which at that time they found not only comfort, but courage also for the struggle against calamity" (6). In this way Kuzma Minin told Archimandrite Dionysius that the decisive stimulus for him to raise the auxiliary army had been a vision of St. Sergius of Radonezh who had called upon him to free Moscow. Throughout Russia tales were circulating of the manifestations and visions that had appeared to "spiritual men," the essence of which was a direct call to repent, to return to life according to the commandments of Christ and to brotherly love.

Thanks to the spiritual solidarity of these Russian people which had been, to a considerable extent, brought into the open by St. Dionysius' patriotic letters, they were able to raise a second auxiliary army. As distinct from the first, which had no single, common aim and therefore fell to pieces, it arose as a result of one of those great waves of spiritual uplift without which no true heroism is possible.

Nothing was so needful to Russians at that time as love and self-sacrifice. It was these commandments of the Lord that St. Dionysius taught to his contemporaries. Helpless, wounded, dying, abandoned people came limping and stumbling in an endless succession to the Monastery of the Holy Trinity.

When the brethren were reluctant to give help, St. Dionysius called them all together and begged them with tears "that in such a time of calamity they should show compassion in every way to those who were suffering from any kind of need" (2, p. 36). St. Dionysius was answered that it was impossible to help such a vast number of people, more especially as the monastery itself, after the seige it had suffered, was going through a period of considerable material difficulties. However, the saint insisted that it was precisely now that the Lord wished to help these people through the agency of the brotherhood. "Understand, fathers, the trial sent down to us from the Lord. By the prayers of the Mother of God and the great miracle workers Sts. Sergius and Nikon, the Lord God has delivered us from seige and now, for our laziness and po-

verty of spirit, He may without a seige humble us and cast us into sorrow" (2, p. 36). These words, the voice, the tears which filled the eyes of the ascetics with spiritual light put the brotherhood to shame, they hesitated—something new was awakening in their hearts. Moved by a feeling hitherto unknown to them, the monks asked the saint what it was precisely they should do. "The Monastery of the Holy Trinity and the great miracle workers will not become desolate if only we begin to pray and implore understanding of God. The only thing we have to make up our minds to is that we should serve everyone, in any way we can, and give to all as much as is in our power" (2, p. 37). These words finally won over the majority of the brethren. "From that time on in the monastery and all the district round about there was care for all poor people, living and dead" (2, p. 38). With the blessing of St. Dionysius, log houses were built with money from the monastery's treasury, guest houses to accommodate the destitute and sick people who came flocking from all around. Many hospitals were built, also. Parties were sent out into the neighbouring forests to patrol the roads and bring in the dying to the cloister, where they received what help could be given; if they nevertheless still did die, the brothers gave them Christian burial. There were cases of dying people themselves struggling to reach the monastery that they might at least die in Christian fashion having confessed and partaken of Holy Communion. In the course of 30 weeks more than three thousand people were buried. "All these calamities continued for one and a half years and with the blessing of St. Dionysius, men were seldom buried naked since he appointed inspectors and as soon as a naked body was found he would be told about it and immediately would offer assistance and provide all that was necessary" (4, p. 124).

When the resources of the monastery began to run out altogether, the saint, reminding the brothers that enter the religious life is to prefer death to life, suggested that the remainder of the rye and wheat flour should be put at the disposal of "the men of war

that they themselves should trust to care for them.

The Blessed Dionysius was particularly concerned for the fate of the second auxiliary army which, having cleared the northern lands of robbers and entered into negotiations with the Swedes who were threatening Kozhino, had forgotten their principal — the liberation of Moscow.

During this time the regiments around Moscow began to swear allegiance to a third pretender who appeared at Pskov. The Monastery of the Holy Trinity rejected the claim of the new Tsar Dimitriy and St. Dionysius sent letters advising against the allegiance. A letter was sent to Prince Pozharsky, who stood at the head of the second auxiliary force, containing exhortation to move on Moscow with possible speed. Pozharsky, however, hesitated. A second letter pointed out that if the Polish army led by the Hetman Chodkewicz beat the auxiliary forces to the capital and once entered Moscow, there would be no hope of a Russian victory. On June 28, with the blessing of St. Dionysius, his cellarer Amvrosiy Palitsyn set off to carry the message to Pozharsky by word of mouth.

The exhortation of St. Dionysius produced the required impression. On August 14, the auxiliary army encamped about the walls of the Holy Trinity-St. Sergius Lavra, and, on August 15, they set out for Moscow. "Archimandrite Dionysius with all his community took the icon of the Life-Giving Trinity and of the great miracle worker Sts. Sergius and Nikon and the cross and holy water and crossed beyond the ponds and stood upon the hill over which climbs the road to Moscow. The captains and all the soldiers were greatly straightened, how they might undertake so great a mission. There was a strong wind blowing against them from the direction of Moscow, and this frightened them all more and they advanced with great trepidation. As they passed the archimandrite each centurion went up to the saint before him and he blessed them with the cross and asperged them with holy water. And then a great miracle was wrought by the saint of the Most

Holy and Life-Giving Trinity the great miracle worker St. Sergius: by his prayers fear was suddenly lifted from the whole army at one and the same moment and was changed to courage. Archimandrite Dionysius, taking up the holy cross and blessing them as they marched away and sprinkling the holy water after them said with tears: 'God be with you and the great miracle worker Sergius come to your aid that you may stand and suffer for the true Orthodox Christian faith'. In a moment of time God changed the wind and it began to blow from behind the whole army, and so mighty was the gale that the mounted men could barely sit their horses. All the army felt certain of the help of God and of the great miracle worker St. Sergius and put aside fear and, taking courage, they advanced upon Moscow all together, with great joy. And all took an oath to die for the house of the Most Pure Mother of God and for the Orthodox Christian faith" (5, p. 1).

When they arrived before the city of Moscow, the auxiliary force was met with hostility by the Cossack bands, the leftovers of the first auxiliary force, who demanded payment for their soldiering. St. Dionysius made great efforts to reconcile Prince Pozharsky with Prince Trubetskoy who as before claimed supreme command over all the forces besieging Moscow. To satisfy the demands of the Cossacks, the Trinity-St. Sergius Monastery sent them all the contents of its vestry, gold and silver vessels, precious ecclesiastical vestments and other requisites. The Cossacks awaited the promised treasures with great joy. But when the gifts were brought to them they realized that it was wrong to lay claim to things "that had been collected over many years and dedicated as gifts to the service of the Lord. Filled with shame they begged those in power for permission to choose representatives from amongst their most famous men, and sent them to the monastery as an escort that they might safely return the treasures of St. Sergius without loss or damage" (2, p. 30) and swore to fight for the liberation of Moscow until the victory was gained. On October 22, 1612, the army took Kitay Gorod, and on October 26, the

Kremlin itself. This victory, the beginning of the end of the "Time of Troubles," was sealed by a solemn moleben. At the head of the numerous clergy stood the courageous and compassionate figure of St. Dionysius.

The disciplines of monastic life helped St. Dionysius to maintain throughout the most terrible years of this evil time his own inner light unquenched and to fulfil the commandments of Christ.

The lofty degree of religious achievement attained by the saint through constant prayer gave him the gift of working miracles. This side of his life he kept a close secret from the outside world. He guarded strictly all the mysteries of the spiritual life from people who might have taken harm from superficial knowledge. "Do not ask a monk about the things that concern only his monkhood," St. Dionysius would say, "because for us monks it is a great misfortune to reveal such secrets to laymen. It is written that what is done in secret should not be known even by your own left hand... It is our business to hide ourselves so that all that we do may remain unknown, lest the devil lead us into all kinds of carelessness and indolence" (7). About the course of his spiritual development, about the profound inner trials and the secrets of cognizance of God to which he had attained, we can judge only by the fruits which were shown forth when circumstances forced the saint to take an active part in the exterior life of the world around him.

One such circumstance was his being called upon to take part in the revision of the service books, the errors in which, some of which actually distorted the original meaning, had become a matter of concern to the ecclesiastical hierarchy. As Metropolitan Makariy said, "one of the primary and most constant cares of the Church authorities from the establishment of the Patriarchate in Russia has been care for the revision and printing of service books" (8, p. 178). When the printing of books, interrupted by the fire which had destroyed the printshop in 1611, had recommenced, a decision was taken to cultivate a more responsible attitude to the publication of books.

When *The Book of Needs* was printed the most highly qualified editors were chosen to make corrections — the Archimandrite of the Monastery of the Holy Trinity Dionysius and canonarch Arseniy Glukhoy, a scholar in the Greek tongue; to them was joined the priest Ivan Nasedka. However, Arseniy soon saw that the unenlightened and uneducated would oppose the least corrections with considerable hostility. He advised against accepting the commission, for, he said, "we will bring the book with our corrections to Moscow and it will confuse the minds of simple people" (2, p. 46). Dionysius did not heed the warning and for one and a half years he compared variants together with his helpers, having about twenty Slavonic copies to hand and five printed Greek books.

The work of the editors, as they had supposed, was not understood, and they were accused of heresy. For four days the saint had to endure close cross questioning "with great dishonour and shame," was subjected to torture and a huge monetary fine. He, standing in bonds and retaining his presence of mind, said with a smile: "I have no money and indeed there is no reason to give it. It is bad for a monk if he is defrocked, but when his obedience made heavier than lighter then that is a joy to him and a crown of glory. You may threaten me with Siberia or Solovki, but that is only a joy for me, for me that is life" (2, p. 48). From morning till night, even in the hottest day of summer, he stood in bonds in the courtyard, not receiving so much as a drop of water. When it rained he walked, sometimes on foot, sometimes on a skinny, exhausted old nag of a horse about the streets of the town. "The illiterate and ignorant people, understanding nothing (of this heresy, so-called by people of no learning), was powerfully and vainly stirred up and full of sorrowful indignation, particularly the craftsmen and the cooks who came out in crowds with sticks and stones to beat up the holy man" (2, p. 48). He, however, led out in rags and sores, "said nothing against anyone and never returned abuse" (2, p. 64).

From this inhuman treatment the saint was rescued by Patriarch Filare-

anks to the intercession of the Patriarch of Jerusalem Theophanes who, in 1599, came on a visit to Moscow. Dionysius was released, rehabilitated and re-established as superior of the Trinity-St. Sergius Monastery. There he received a visit from Patriarch Theophanes. In the Monastery of the Holy Trinity, after long prayer at the grave of St. Sergius, he placed his own klobuk on Dionysius and blessed him, saying: "I token that in this great land of Russia among your own brethren you will be the first in seniority above many others. Our blessing" (2, p. 57). But even honour shown him by the Patriarch did not in the future guarantee the saint against the many intrigues of the aristocratic authorities, or from clashes with ignorant people who accused him of heresy.

The last years of his life were lived through severe trials. To the end of his days, St. Dionysius was devoted to prayer, took interest in the building of new churches and the decoration of old ones. The works of St. John Chrysostom, of which he was particularly fond, he ordered to have distributed to various monasteries and cathedrals in their copies. "This great sea of the innumerable words of Chrysostom was considered a useless puddle by many souls and it was only thanks to excellent Dionysius that they became generally available: he cleared the way to this great sea and made it available to people of all ages and professions."

St. Dionysius died on May 10, 1633. His death was peaceful and easy. After he had taken the schema he sank back in utter exhaustion upon his bed,

blessed the brethren and made the sign of the cross, closed his eyes, folded his hands upon his breast and gave up his soul to God. The death of the righteous is a birth in heaven and does not interrupt their communion with those who live on earth. By such prayerful intercession the life after death of St. Dionysius also is made manifest.

The people of Sergiev Posad (a settlement round the monastery), remembering his desire to build a church dedicated to the Prophet Elijah in the sloboda (suburban district) of Pushkar, begged the monastic authorities to fulfil the wish of the saint. Thanks to the efforts of Archimandrite Adrian, the cellarer Avraamiy Palitsyn and the treasurer Simon, the church was built. It stands to this day beneath the walls of the cloister which has sheltered such great Russian saints who live even to this day and are active to help and to guide.

NOTES

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2. Житие преподобного отца нашего Дионисия. Свято-Троицкая Сергиева Лавра, 1908, с. 5-6.
3. Житие святителя Стефана Пермского. Православный собеседник, 1858, ч. I, с. 503.
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VLADIMIR IVANOV

GLORIFYING ST. DIONYSIUS OF RADONEZH

Troparion, Tone 3

Having learnt goodness of the Grace that cometh from the Highest and girded thyself from youth up in a clear conscience, O Dionysius, most like unto Christ, thou wert a pillar of patience and a preacher of the Word of God, didst confirm the dogmata of the faith and set at nought the imaginings of the superstitious, in doing which thou didst gladly suffer for the truth, showing in thine own self an example of suffering. Yet since thou art bold in intercession to Christ our God, do not cease to pray for us, who lovingly revere thy holy memory.

La procession du Saint-Esprit dans la doctrine trinitaire orthodoxe

IV.—Si la diversité personnelle en Dieu se présente comme un fait initial qui ne peut être déduit à partir d'un autre principe, ni fondé sur une idée quelconque, cela ne veut pas dire que l'identité essentielle des Trois soit ontologiquement postérieure à leur diversité hypostatique. La triadologie orthodoxe n'est pas une contrepartie du filioquisme ; elle ne verse pas dans l'extrême opposé.

En effet, comme nous l'avons dit, les relations d'origine, se référant au Père seul, signalent la diversité hypostatique des Trois, mais elles ne marquent pas moins leur identité essentielle ; en tant que le Fils et l'Esprit se distinguent du Père, nous vénérerons les trois Personnes, en tant qu'ils sont un avec Lui, nous confessons l'unité de substance (15). Ainsi, la monarchie du Père garde l'équilibre parfait entre la nature et les personnes, sans faire pencher la balance de l'un ou de l'autre côté (16). Il n'y a pas de substance impersonnelle comme il n'y a pas de personnes non-consistantielles. La nature une et les trois hypostases se présentent en même temps à notre esprit, sans que l'une soit antérieure aux autres, ou vice-versa.

L'origine des hypostases n'est pas impersonnelle, se rapportant à la personne du Père, mais elle n'est pas pensable sans la possession commune d'une même essence non partagée des trois partageants (17) : autrement, nous aurions trois individus divins, trois dieux reliés entre eux par une idée abstraite de divinité. D'autre part, la consubstantialité étant une identité non-hypostatique des Trois, en tant qu'ils ont une essence commune (ou, pour mieux dire, en tant qu'ils sont cette essence commune), néanmoins, l'unité des trois hypostases est inconcevable sans la monarchie du Père, principe de la possession commune de la même essence ; autrement, on aurait affaire à une essence simple, différenciée par les relations (18).

On peut se demander si, en voulant éviter le semi-sabellianisme des Latins, leurs adversaires ne sont pas tombés dans le subordinatianisme, en exaltant la monarchie du Père. Ceci peut paraître d'autant plus vraisemblable, qu'on trouve souvent, dans la littérature patristique grecque, l'idée de causalité appliquée à la personne du Père. Le Père est appelé cause (*aitia*) des hypostases du Fils et du Saint-Esprit, ou même « divinité-source » (*pēgaiā theotēs*). Parfois Il est désigné simplement comme Dieu, avec l'article défini *o theos* ou bien comme *autotheos*.

Il convient de rappeler ce que nous venons de dire sur l'attitude négative de la pensée orthodoxe, attitude qui change radicalement la valeur des termes philosophiques appliqués à Dieu. Non seulement l'image de la cause, mais aussi des termes comme production, procession, origine doivent être envisagés comme les expressions inadéquates d'une réalité étrangère à tout devenir, à tout processus, à tout commencement. De même que les relations veulent dire autre chose que relations d'opposition, la causalité n'est ici rien d'autre qu'une image plus ou moins déficiente, voulant exprimer l'unité personnelle déterminant les origines du Fils et du Saint-Esprit. Cette cause unique n'est pas antérieure aux effets, car il n'y a pas d'antériorité et de postériorité dans la Trinité. Elle n'est pas supérieure à ses effets, car la cause parfaite ne peut produire des effets inférieurs : elle est donc aussi la cause de leur égalité (19). La causalité attribuée à la personne du Père, engendrant éternellement le Fils et faisant procéder éternellement le Saint-Esprit, exprime la même idée que la monarchie : principe personnel de l'unité des Trois, source de la possession commune d'un même contenu, d'une même essence.

L'expression « divinité-source » ou « source de la divinité » ne veut pas dire que l'essence divine soit soumise à la personne du Père, mais que la personne du Père donne lieu à la posses-

commune de l'essence, parce qu'elle s'identifie pas avec l'essence, tant pas la personne unique de la unité. Dans un certain sens, on peut que le Père est cette possession de sence en commun avec le Fils et le nt-Esprit, et le Père ne serait pas personne divine, s'il n'était qu'une dyade : Il s'identifierait avec l'essence. il est utile de rappeler que saint ille d'Alexandrie estimait le nom de e comme supérieur à celui de Dieu, celui-ci Le situe par rapport à ceux ne sont pas de la même nature que (20).

Si le Père est appelé parfois simple-
ment Dieu—*o theos* ou même *auto-*
pos—jamais pourtant nous ne trouves chez les auteurs orthodoxes des
pressions qui présenteraient la con-
stantialité comme une participation
Fils et du Saint-Esprit à l'essence
Père (21). Chaque personne est
u par nature, et non par participa-
à la nature d'une autre.

Le Père est la cause des autres hypos-
ses en tant qu'il n'est pas Son es-
sence, c'est-à-dire en tant qu'il n'a
Son essence pour Lui seul. C'est ce

qui veut exprimer l'image de la
simalité ; étant non seulement essence,
s personne, le Père est par cela
me la cause des autres personnes
substantielles, qui ont la même es-
ce avec Lui.

* * *

—Par rapport au Père, la causalité
rime l'idée qu'il est Dieu-Personne
tant qu'il est la cause des autres
sonnes divines ; aussi qu'il ne peut
e pleinement, absolument Personne

dans la mesure où le Fils et le
nt-Esprit Lui sont égaux dans la
session de la même nature, sont
e même nature. Ceci pourrait faire
ser que chaque personne de la Tri-
pe peut être considérée comme cause
de deux autres, en tant qu'elle n'est

l'essence commune, ce qui équidi-
rait à une nouvelle relativisation
hypostases, les transformant en des
nes conventionnels et interchange-
es des trois diversités. La théologie
holique romaine évite ce *relativisme*
sonnel en professant la procession
Saint-Esprit *ab utroque*, c'est-à-dire
tombant dans le *relativisme imper-*

sonnel, celui des relations d'opposition envisagées comme fondement des trois personnes dans l'unité d'une essence simple. La théologie orthodoxe, tout en partant de l'antinomie initiale entre essence et personne, évite le relativisme personnel en attribuant la causalité au Père seul. La monarchie du Père établit ainsi des rapports irréversibles qui nous font distinguer les deux autres hypostases à partir de celle du Père, et les rapporter en même temps au Père, comme au principe concret de l'unité dans la Trinité. C'est non seulement l'unité d'une même nature dans les Trois, mais aussi l'unité des trois hypostases d'une même nature. Saint Grégoire de Nazianze l'exprime nettement : « Dieu tout entier, chacun considéré en lui-même, aussi bien le Fils que le Père, aussi bien le Saint-Esprit que le Fils, chacun pourtant conservant son caractère personnel ; Dieu, les Trois considérés ensemble. Chacun est Dieu à cause de la consubstantialité ; les Trois sont Dieu à cause de la monarchie (22) ».

Dieu est « identiquement monade et triade », selon saint Maxime (23).

Non seulement un et trois, mais $1=3$ et $3=1$. Cela veut dire qu'ici nous n'avons plus affaire à un nombre désignant la quantité : les diversités absolues ne peuvent être additionnées, elles n'ont rien de commun, pas même l'opposition. Si, comme nous l'avons dit, un Dieu personnel ne peut être monade, s'il doit être plus qu'une seule personne, Il ne peut non plus être dyade. En effet, la dyade est toujours une opposition de deux termes et, dans ce sens, elle ne peut signifier une diversité absolue. Quand nous disons que Dieu est Trinité, nous sortons de la série des nombres qui calculent (24). La procession du Saint-Esprit est un dépassement infini de la dyade, dépassement qui consacre la diversité absolue (et non relative) des personnes. Ce dépassement de la dyade n'est pas une série infinie de personnes, mais l'infini-
té de la procession de la Troisième Personne : la triade suffit pour désigner le Dieu vivant de la révélation (25).

Si Dieu est monade-triade, il n'y a pas de place en Lui pour la dyade. Donc l'opposition qui semble s'imposer entre le Père et le Fils, donnant lieu

à une dyade, est purement artificielle, c'est le résultat d'une abstraction illusoire. Nous sommes en présence de l'Un ou des Trois, mais jamais de deux lorsqu'il s'agit de la Trinité.

La procession du Saint-Esprit *ab utroque* ne signifie pas un dépassement de la dyade, mais sa résorption dans la monade, le retour de la monade sur elle-même. C'est une dialectique de la monade qui s'ouvre en dyade et se renferme de nouveau dans sa simplicité (26). Par contre, la procession du Saint-Esprit du Père seul, en exaltant la monarchie du Père comme principe concret de l'unité des Trois, dépasse la dyade sans revenir à l'unité primordiale, sans qu'il soit nécessaire à Dieu de se reniermer dans la simplicité de l'essence ; c'est pourquoi la procession du Saint-Esprit du Père seul nous pose devant le mystère de la « Tri-Unité ». Ce n'est pas une essence simple et fermée en elle-même, sur laquelle viennent se greffer les relations d'opposition, pour travestir un Dieu de la pensée philosophique en Dieu de la révélation chrétienne. Nous disons « Trinité simple » et cette expression antinomique, propre à l'hymnographie orthodoxe (27), signale une simplicité qui ne relativise aucunement la diversité absolue des trois personnes.

* * *

VI. — Lorsque nous parlons du Dieu personnel qui ne peut être monade ; lorsque, ayant dans la pensée le célèbre passage « plotinien » de saint Grégoire de Nazianze (28), nous disons que la Trinité est un dépassement de la dyade avec ses deux termes en opposition, cela n'implique aucunement l'idée néo-platonicienne du *bonum diffusivum sui* ou un fondement moral quelconque, par exemple l'amour qui chercherait à communiquer à d'autres sa plénitude. Si le Père communique au Fils et au Saint-Esprit Son essence une et restant indivise dans cette communication, ce n'est pas un acte de volonté ni de nécessité interne : en général, ce n'est pas un acte, mais le mode éternel de l'existence trinitaire en elle-même. C'est une réalité primordiale qui ne peut être fondée sur aucune notion autre qu'elle-même, la Trinité étant antérieure à toutes

les qualifications — bonté, intelligence, amour, puissance, infinité — dans lesquelles Dieu Se manifeste et peut être connu.

La théologie catholique-romaine quand elle présente les relations d'origine comme des actes notionnels — parle des deux processions *per modum intellectus* et *per modum voluntatis* — commet une confusion inadmissible du point de vue de la triadologie orthodoxe. En effet les qualifications extérieures — intellect, volonté ou amour — sont introduites ici à l'intérieur de la Trinité, pour désigner les rapports des trois hypostases. C'est une individualité divine plutôt qu'une Trinité de personnes, individualité qui prend conscience de son contenu essentiel dans la pensée (génération du Verbe *per modum intellectus*) et s'aime en se connaissant (procession de l'Esprit Saint *ab utroque, per modum voluntatis ou amoris*). Nous nous trouvons ici en présence d'un anthropomorphism philosophique qui n'a rien de commun avec l'anthropomorphisme théophane de la Bible. En effet, ce dernier tout en nous présentant sous des traits humains les actions et manifestations d'un Dieu personnel dans l'histoire du monde, nous pose en même temps devant le mystère de Son Etre inconnaissable, que les chrétiens oseront cependant vénérer et invoquer comme l'Être unique des Trois Personnes, Père, Fils et Saint-Esprit, qui vivent et règnent dans la lumière inaccessible de leur essence.

La Trinité reste pour nous le *Deus absconditus*, le Saint des Saints de l'existence divine, où l'on ne peut apporter aucun « feu étranger ». La théologie sera fidèle à la tradition tant que ses expressions techniques — *ousia, hypostasis, consubstantialitas* — relations d'origine, causalité, monade — serviront à faire ressortir davantage ce mystère initial du Dieu Trinité, sans l'obnubiler par des « déductions trinitaires » à partir d'un autre principe. En défendant la procession hypostatique du Saint-Esprit du Père seul, l'Orthodoxie professe sa foi en la « Trinité simple », où les relations d'origine désignent la diversité absolue des Trois et, en même temps, signalent leur unité représentée par



Russian Yuvenaliy and other representatives of the Russian Church with the Sicilian Catholic headed by His Eminence Francesco Cardinal Carpino (above) Francesco Cardinal Carpino, Archbishop of Palermo, delivering a speech at the dinner on August 21 (below)





Patriarch Pimen with those who attended the reception given at his Moscow residence on his name day, September 9



Participants in the session of the Sub-Committee of the Orthodox and Ancient Eastern Churches [non-Chalcedonian] held at Pendeli Monastery [Athens] from July 30 to August 5

e, lequel n'est pas uniquement triade, mais, en tant qu'il est Père — principe de la Triade une. Tout cela ne dit pas seulement ceci : si Dieu est vraiment le Dieu vivant de la révélation, et non l'essence simple des philosophes, Il ne peut être que Dieu-Trinité. C'est une vérité première, ne pouvant être fondée par aucun raisonnement, ce que toute raison, toute vérité, toutes pensées s'avèrent comme postérieures à la Trinité, fondement de tout être et toute connaissance.

Tout comme on le voit, toute la triadologie est suspendue à la question de la procession du Saint-Esprit :

— si le Saint-Esprit procède du Père seul, cette procession ineffable nous place devant la diversité absolue des hypostases, en excluant toute relation d'opposition ; s'il procède du Père et du Fils, les relations d'origine, lieu d'être les signes de diversités multiples, deviennent les déterminations des personnes à partir d'un principe impersonnel ;

— si le Saint-Esprit procède du Père seul, cette procession nous présente la Trinité qui échappe aux lois de nombres quantitatifs, parce qu'elle passe la dyade des opposés — non par une synthèse, ni par une nouvelle série de nombres, mais par une diversité absolument nouvelle que nous appelons Troisième Personne ; si le Saint-Esprit procède *ab utroque*, c'est la Trinité relativisée, soumise aux lois de nombre et de relations d'opposition, qui sont incapables de fonder la diversité des Trois personnes, sans les condamner entre elles ou avec la nature humaine ;

— si le Saint-Esprit procède du Père seul, cause hypostatique des hypostases consubstantielles, c'est la Trinité simple, où la monarchie du Père abdicationne la diversité personnelle des hypostases, en même temps qu'elle exprime l'unité essentielle, et l'équilibre entre les hypostases et l'*ousia* est négligé ; si l'Esprit Saint procède

Père et du Fils comme d'un seul principe, l'unité essentielle prend le caractère sur la diversité personnelle, les personnes sont des relations de l'essence se différenciant par leurs mutuelles ; ce n'est plus la « Trinité simple », mais une simplicité ab-

solue de l'essence prise pour fondement ontologique, là où l'on ne peut trouver d'autre fondement que la Tri-Unité primordiale.

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VII. — Par le dogme du *Filioque*, le Dieu des philosophes et des savants s'introduit dans le sein du Dieu Vivant, prend la place du *Deus absconditus, qui posuit tenebras latibulum suum*. L'essence incognoscible du Père, du Fils et du Saint-Esprit reçoit des qualifications positives. Elle devient l'objet d'une théologie naturelle : c'est un « Dieu en général », qui pourrait être celui de Descartes, comme celui de Leibnitz, et même — que sais-je ? — peut-être, dans une certaine mesure, celui de Voltaire et des déistes déchristianisés du XVIII^e siècle. Les manuels de théologie débuteront par une démonstration de Son existence, pour déduire ensuite, à partir de la simplicité de l'essence, le mode d'attribution à cette essence éminemment simple des perfections trouvées dans les créatures. A partir des attributs, on discutera de ce qu'Il peut et de ce qu'Il ne peut pas, afin qu'Il ne Se contredise pas, afin qu'Il reste fidèle à Sa perfection essentielle. Ensuite, un chapitre sur les relations de l'essence qui n'abolissent guère Sa simplicité servira de pont fragile entre ce Dieu des philosophes et Celui de la révélation.

Par le dogme de la procession du Saint-Esprit du Père seul, le Dieu des philosophes est à jamais banni du « Saint des Saints, fermé aux regards des séraphins et glorifié par les Trois sanctifications qui se réunissent en une seule Domination et Divinité (29) ». L'essence ineffable de la Trinité échappe à toute qualification positive, même à celle de la simplicité. Si nous parlons de « Trinité simple », cette expression contradictoire signifie que la distinction des Trois hypostases entre elles et avec l'essence n'introduit aucune division en « éléments constitutifs » dans la Tri-Unité. Là où la monarchie du Père demeure inébranlable, aucune distinction postulée par la foi ne pourra introduire de composition dans la Divinité. Justement parce que Dieu est inconnaissable en ce qu'il est, la théologie orthodoxe fait une distinction entre l'essence et les énergies, la nature

inaccessible de la Sainte Trinité et ses « processions naturelles » (30). Quand nous parlons dans notre langage pauvre et toujours déficient de la Trinité en elle-même, nous confessons le mode d'existence du Père, du Fils et du Saint-Esprit, un seul Dieu qui ne peut être que Trinité, parce que c'est le Dieu Vivant et incognoscible de la Révélation. Celui qui S'est fait connaître par l'incarnation du Fils à tous ceux qui ont reçu l'Esprit Saint, procédant du Père et envoyé dans le monde au nom du Fils incarné. Tout autre nom que ceux du Père, du Fils et du Saint-Esprit — même le nom de Verbe ou celui de Paraclet — sera impropre pour désigner les caractères particuliers des hypostases dans l'existence inaccessible de la Trinité et se rapportera plutôt à l'exteriorisation, à la manifestation (31) ou bien à l'économie de Dieu. Le dogme de la Trinité marque le sommet de la théologie, où notre pensée s'arrête devant le mystère initial de l'existence du Dieu personnel.

En dehors des noms désignant les trois hypostases et du nom commun de la Trinité, les noms innombrables que nous prêtons à Dieu, les « Noms Divins » que la théologie des manuels appelle « attributs », ne désignent pas Dieu dans son Etre inaccessible, mais dans « ce qui environne l'essence » — *ta peri tēs ousias* (32). C'est le rayonnement éternel du contenu commun des Trois Personnes, de leur nature incommunicable se révélant dans les énergies. Ce terme technique de la théologie byzantine, désignant un mode d'exister divin en dehors de l'essence, n'introduit pas une nouvelle notion philosophique étrangère à la Révélation. La Bible, dans son langage concret, ne nous dit pas autre chose, lorsqu'elle nous parle de la gloire de Dieu, gloire aux noms innombrables qui environne l'Etre inaccessible de Dieu, en Le faisant connaître en dehors de Lui-même, tout en Le dissimulant en ce qu'il est en Soi. C'est la gloire éternelle propre aux Trois Personnes, celle que le Fils avait avant que le monde ne fût. Et lorsqu'on parle des énergies divines en rapport avec les êtres humains auxquels elles sont communiquées, données, appropriées, cette réalité divine et incrée en nous s'appelle la grâce.

* * *

VIII. — Les énergies manifestatrices de Dieu, en signalant un autre mode d'existence divine que celui de la Trinité en Elle-même, dans Sa nature inconmunicable, ne brisent pas Son unité, ne suppriment pas la « Trinité simple ». La même monarchie du Père qui est la cause des hypostases consubstantielles du Fils et du Saint-Esprit, préside à la manifestation extérieure de l'unité trinitaire.

Ici le terme de causalité, appliqué à la Personne du Père en tant que principe des diversités absolues des trois personnes consubstantielles (terme qui implique la procession hypostatique du Saint-Esprit du Père seul) doit être nettement distingué de la révélation ou manifestation du Père par le Fils dans l'Esprit Saint. La causalité, malgré toute la déficience de ce terme, exprime bien ce qu'elle veut dire : à savoir la distinction hypostatique des Trois, partant de la personne du Père, distinction entre trois diversités absolues déterminée par le fait que le Père n'est pas uniquement essence. On ne peut pas remplacer ce terme conventionnel de causalité par celui de *manifestation* du Père — comme l'a voulu le P. Bougakov (33) — sans confondre les deux plans : celui de l'existence trinitaire en Soi et celui de l'existence *ad extra*, dans le rayonnement de la gloire substantielle.

Si le Père est la cause personnelle des hypostases, Il est aussi — et par cela même — le principe de la possession commune d'une même nature en dehors de Lui-même. Il est « la source de la divinité » commune des Trois. La révélation de cette nature, l'exteriorisation de l'essence incognoscible des Trois n'est pas une réalité étrangère aux Trois hypostases. Toute énergie, toute manifestation commune vient du Père et s'exprime dans le Fils et procède à l'extérieur dans l'Esprit Saint (34). C'est une procession naturelle, énergétique, manifestatrice, qui doit être nettement distinguée de la procession hypostatique, personnelle, interne — du Père seul. La même monarchie du Père conditionne la procession hypostatique du Saint-Esprit, Son existence personnelle *ek monou tou Patros* et la processio-

nifestatrice, naturelle de la divinité immue extériorisée dans l'Esprit — « par le Fils », *dia Yiou*.

Le nom du Saint-Esprit, comme l'avons dit précédemment, exprime tout une économie divine qu'un caractère personnel, c'est que la Troisième hypostase est par excellence l'hypostase de la manifestation, la Personne laquelle nous connaissons Dieu. Sa Personne reste dissimulée à nous par la profusion de Divinité. Elle manifeste. C'est cette « kénose sonnelle » du Saint-Esprit, dans le ton de la manifestation et de l'économie, qui nous rend difficile de saisir l'existence hypostatique.

Le même plan, celui de la manifestation naturelle, donne toute sa valeur au nom de Logos, appliqué au Fils. Logos « est une déclaration brève de la nature du Père », dira saint Grégoire de Nazianze (35). Lorsque saint Jérôme nous parle du Fils qui « montre Soi le Père tout entier, en jaillissant toute Sa gloire par resplendissement »), il s'agit aussi de cet aspect manifestateur, énergétique de la Trinité. Même, tous les passages patristiques, où le Fils est appelé « image du Père » et l'Esprit Saint « image du Fils » (37), se rapportent aussi à la manifestation énergétique du contenu commun aux Trois, car le Fils n'est pas le Père, mais Il est *ce qu'est* le Père; le Saint-Esprit n'est pas le Fils, mais Il est *ce qu'est* le Fils (38). Dans l'ordre de la manifestation divine, les hypostases ne sont pas des images respectives des diversités personnelles, mais de nature commune : le Père révèle Sa nature par le Fils et la divinité du Fils manifestée dans l'Esprit-Saint.

Et pourquoi, dans cet aspect de manifestation de la Divinité, on peut oublier l'ordre des personnes, la *taxis*, l'on ne doit pas, strictement parlant, attribuer à l'existence trinitaire un « soi, malgré la « monarchie » et la « causalité » du Père qui ne Lui connaît aucune primauté hypostatique que les deux autres hypostases, car Il est une personne que pour autant que le Fils et le Saint-Esprit le sont aussi.

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X — La confusion entre l'existence trinitaire et le rayonnement énergétique

que, entre la causalité personnelle et la manifestation naturelle, peut se produire de deux manières différentes, et, en quelque sorte, opposées. La Trinité sera conçue dans ces deux cas :

1) Comme une révélation interne de la nature divine dans des actes notionnels : le Père exprimant Sa nature dans le Verbe et les deux faisant procéder l'Esprit Saint comme « lien d'amour » mutuel. C'est la triadologie du filioquisme latin.

2) Comme une révélation interne des hypostases ou du « sujet tri-hypostatique » dans la nature commune. C'est la triadologie du sophianisme russe, celle du P. Boulgakov.

Dans les deux cas, l'équilibre entre l'essence et les hypostases est rompu, l'antinomie trinitaire est supprimée : chez les premiers en faveur de l'essence, chez les seconds en faveur de l'hypostase.

La distinction entre l'essence incognoscible de la Trinité et ses processions énergétiques, nettement définie par les grands conciles du XIV^e siècle, permet à la théologie orthodoxe de maintenir fermement le caractère différent de l'existence tri-hypostatique en soi et dans la manifestation commune en dehors de l'essence. Dans son existence hypostatique, le Saint-Esprit procède du Père seul, et cette procession ineffable nous permet de confesser la diversité absolue des trois personnes, c'est-à-dire notre foi en la Tri-Unité. Dans l'ordre de la manifestation naturelle, l'Esprit-Saint procède du Père par le Fils *dia Yiou* après le Verbe, et cette procession nous révèle la gloire commune des Trois, la splendeur éternelle de la nature divine.

Il est curieux de noter que la distinction entre l'existence hypostatique du Saint-Esprit, procédant du Père seul, et Son rayonnement éternel — *eis aidiov ephansin* — par le Fils, a été formulée au cours des discussions qui ont eu lieu à Constantinople vers la fin du XIII^e siècle, après le concile de Lyon (39). On peut saisir ici la continuité doctrinale : la défense de la procession du Saint-Esprit du Père seul nécessite une mise au point au sujet du *dia Yiou* et cette dernière ouvre la voie à la distinction entre l'essence et les énergies. Ce n'est pas un « développe-

ment dogmatique », mais une seule et même tradition défendue sur des points différents par les orthodoxes, de saint Photius à Georges de Chypre et saint Grégoire Palamas.

Il ne serait pas exact d'affirmer que la procession *dia Yiou* signifie uniquement la mission temporaire du Saint-Esprit, comme le font parfois quelques polémistes orthodoxes. Dans le cas de la mission temporaire des personnes du Fils et du Saint-Esprit, un moment nouveau intervient : celui de la volonté. Cette volonté, comme nous le savons, ne peut être que la volonté commune de la Trinité. La mission temporaire est un cas spécifique de manifestation divine dans l'économie, c'est-à-dire par rapport à l'être créé. En général, l'économie divine dans le temps exprime la manifestation éternelle, mais cette dernière n'est pas un fondement nécessaire des créatures qui auraient pu ne pas exister. Indépendamment de l'existence des créatures, la Trinité se manifestait dans le rayonnement de Sa gloire.

De toute éternité, le Père était « Père de la gloire » (Eph. 1, 17), le Verbe « Splendeur de Sa gloire » (Héb. 1, 3) et l'Esprit Saint « L'Esprit de gloire » (I Pierre 4, 14).

La pauvreté du vocabulaire rend parfois difficile de reconnaître s'il s'agit de la procession hypostatique du Saint-Esprit ou de la procession manifestatrice : les deux sont éternelles, quoi qu'ayant un rapport différent. Très souvent, les Pères ont employé en même temps des expressions se rapportant à l'existence hypostatique et à la manifestation éternelle de la nature divine dans l'Esprit Saint, pour définir Ses Caractères personnels, pour distinguer Sa personne des deux autres. Pourtant, ils distinguaient bien les deux modes différents, celui de la subsistance de l'hypostase et celui de la manifestation. Témoin ce passage de saint Basile : « Du Père procède le Fils par Lequel sont toutes choses et avec Qui toujours le Saint-Esprit est inséparablement connu, puisqu'on ne peut penser au Fils sans être illuminé par l'Esprit. Ainsi d'une part le Saint-Esprit, source de tous les biens distribués aux créatures est attaché au Fils avec Lequel Il est conçu inséparablement ; d'autre part,

Son être est suspendu au Père, dont Il procède. Par conséquent, la notion caractéristique de Sa propriété personnelle est d'être manifesté après le Fils avec Lui, et de subsister en procédant du Père » (40).

On pourrait citer plusieurs autres textes patristiques, où il s'agit de la manifestation éternelle de la divinité dans l'Esprit Saint, en même temps que de Son existence personnelle (41). C'est en se basant sur ces textes que les Grecs latinisants ont cherché à défendre la procession hypostatique du Saint-Esprit « par le Fils », pour concilier les deux triadologies tellement différentes.

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X. — On conçoit aisément la difficulté que présentait, pour les intelligences frustes, théologiquement incultes, des occidentaux de l'époque carolingienne, la distinction entre l'existence hypostatique du Saint-Esprit et la manifestation éternelle de la nature divine dans Sa personne. On peut supposer que c'est bien cette dernière vérité que l'on voulut exprimer avant le IX^e siècle dans les premières formules filioquistes en Espagne et ailleurs.

Il se peut que le « filioquisme » de saint Augustin puisse être interprété dans le même sens ; mais ici, le problème est plus délicat et une analyse théologique du traité *De trinitate* s'impose, qui n'a pas été faite jusqu'à présent par les orthodoxes.

Le filioquisme, comme doctrine de la procession hypostatique du Saint-Esprit du Père et du Fils comme d'un seul principe, trouve son expression nette et définitivement explicitée aux grands siècles de la scolastique. Après les conciles de Lyon et de Florence, il ne restera plus de possibilité d'interpréter la formule latine de la procession du Saint-Esprit dans le sens de manifestation éternelle de la divinité. Du même fait, il deviendra impossible, pour les théologiens catholiques-romains, d'admettre la manifestation énergétique de la Trinité, sans porter atteinte à la simplicité divine. Il n'y aura plus de place pour les énergies de la Trinité : en dehors de l'essence divine, rien que des effets créés, actes de la volonté analogue à l'acte de la création. Les théologiens occidentaux devront professer

actère créé de la gloire, de la grâce ctifiante, renoncer à la déification en cela, ils seront très conséquents c les prémisses de leur triadologie. a conciliation pourra se faire et Filioque ne sera plus un *impedimen- i dirimens* au moment où l'Occi- t, qui s'est figé dans son isolement trinal, cessera de considérer la ologie byzantine comme une innovati absurde et reconnaîtra qu'elle n'a rimé que les vérités de la tradition, es que l'on retrouve, sous une for- moins explicite, chez les Pères des miers siècles de l'Eglise. On recon- tra alors que tout ce qui peut patre absurde à une théologie où la recherche l'intellection, ne l'est pas ur une intelligence ouverte à la récep- n plénière de la Révélation, à l'acqui- on du « sens des Ecritures », dont paroles sacrées ont été jadis une bie » pour les philosophes hellènes. Hellènes ont cessé d'être Hellènes, devenant fils de l'Eglise. C'est pour- bi ils ont pu donner à la foi chré- nne son armature théologique impé- sable. Que les Latins, à leur tour, sent d'être uniquement latins dans r théologie. Alors, nous confesseron- semble notre foi catholique en la nte Trinité Qui vit et règne dans la nière éternelle de Sa gloire.

NOTES

15) « Pour nous un seul Dieu, parce qu'une le Divinité, et que Ceux qui procèdent se portent à l'Un dont Ils procèdent, tout en Trois selon la foi... Donc, lorsque nous ons la Divinité, la Cause première, la mon- hie, l'Un nous apparaît; et lorsque nous vi- s Ceux en qui est la Divinité et Ceux qui procèdent du Principe premier en même éternité gloire, nous adorons les Trois. ». S. Gr. de z, op. cit., § 14, col. 148 D-149 A.

16) Saint Photius compare la Trinité à une lance où l'aiguille représenterait le Père, et deux plateaux le Fils et le Saint-Esprit. *philochia*, Question CLXXXI, P. G., t. 101, 896.

17) ... «en trois partageants la divinité non tagée», S. Gr. de Naz., loc. cit.

18) La nature une dans les Trois—c'est Dieu ; ant à l'union (*enosis*) c'est le Père, de qui les es procèdent et vers lequel Ils se ramènent s se confondre, mais en coexistant avec Lui, s être séparés par le temps, par la volonté par la puissance». S. Gr. de Naz., Or. XLII, G., t. 36, col. 476 B.

19) «Car Il ne serait le Principe [*arche*] que choses mesquines et indignes, bien plus, Il ne fait Principe que d'une façon mesquine et sans

dignité, s'il n'était pas le principe de la Divinité [*tes theofetos arche*] et de la bonté qu'on adore dans le Fils et le Saint-Esprit : dans l'Un comme Fils et comme Verbe, dans l'autre comme Esprit procédant sans séparation. » S. Gr. de Naz., Or. 11, § 38, P. G., t. 35, col. 445.

(20) *Trésor, assert.* 5, P. G., t. 75, col. 65 et. 68.

(21) Une telle conception pourrait se trouver chez Origène. Voir, par ex., In Iohannem, 11, 2 (P. G., t. 14, col. 109). On consultera à ce sujet avec utilité l'excellent ouvrage de Th. Lieske, *Theologie der Logosmystik bei Origenes*, Münster, 1938.

(22) *Sur le Saint Baptême*, Or. XL, § 41, P. G., t. 36, col. 417 B.

(23) *Chapitres théologiques*, 11-e centurie, I, P. G., t. 90, col. 1125 A.

(24) Saint Basile semble bien exprimer cette idée : « De fait, nous ne comptions pas par addition, en partant de l'unité pour aboutir à la pluralité, car nous ne disons pas : un et deux et trois, ni : premier, second et troisième. » « Je suis en effet le Dieu premier et Je suis le dernier » (Isaïe, 44, 6). Or, d'un Dieu second nous n'avons pas encore jusqu'à ce jour entendu parler, car en adorant un « Dieu de Dieu » nous confessons la caractéristique des hypostases et nous demeurons dans la «monarchie. » *Traité du Saint-Esprit*, § 45, texte et trad. française par B. Pruche, O. P., « Sources chrétiennes », vol. 17 (Paris, 1947), pp. 192—193 ; chez Migne, P. G., t. 32, col. 149 B.

(25) S. Gr. de Naz., *Sur la Paix*, III, Or. XXIII, 10, P. G., t. 35, col. 1161 C ; *Sur la Fête de Pâques*, Or. XLY, P. G., t. 36, col. 628. C.

(26) La notion du Saint-Esprit comme Amour mutuel du Père et du Fils est caractéristique, dans ce sens, de la triadologie filioquiste.

(27) Le grand canon de pénitence de saint André de Crète, Chants III-e, VI-e et VII-e.

(28) « La monade s'est mise en mouvement en vertu de sa richesse : la dyade est franchie car la Divinité est au-dessus de la matière et de la forme ; elle se limite par la perfection de la Triade, laquelle est la première à franchir la composition de la dyade ; de sorte que la Divinité ne reste pas à l'étroit, ni ne se répand à l'infini. » *Sur la Paix*, III (Or. XXIII), 8 P. G., t. 35, col. 1160 C.—Voir aussi Or. XXIX (*Theologia III*), 2 ; P. G., t. 36, col. 76 B.

(29) S. Gr. de Naz., *Sur la Théophanie*, Or. XXXVIII, § 8, P. G., t. 36, col. 320 BC.

(30) Voir les actes des conciles de Constantiople en 1341, 1347, 1350. Mansi, *Sacrorum conciliorum...*, collectio, t. XXV, 1147-1150 ; t. XXVI, 105-110; 127-212. S. Grégoire Palamas, *Theophanes*, P. G., t. 150, col. 909-960.

(31) C'est ainsi que le Logos du « prologue » de l'Évangile selon saint Jean désigne le Fils en tant qu'il manifeste la nature du Père—la nature commune de la Trinité. Dans ce sens, le Logos comprend aussi le rôle manifestateur de l'Esprit Saint (« en Lui était la Vie et la Vie était la Lumière des hommes »).

(32) S. Gr. de Naz., *Sur la Théophanie*, Or. XXXVIII, § 7, P. G., t. 36, col. 317 B ; s. Jean Dam., *De la foi orthodoxe*, I, 4 ; P. G., t. 94, col. 800 C.

(33) S. Boulgakov, *Le Paraclet*, trad. française (éd. Aubier, 1946), pp. 69-75.

(34) C'est ainsi que tous les noms divins désignant la nature commune peuvent être rapport-

tés à chacune des hypostases, dans l'ordre énergétique, celui de la manifestation de la Divinité. Voir p. ex. saint Grégoire de Nysse, *Discours sur l'Esprit Saint, Contre les Macédoniens pneumatiques* § 13 : « La source de la Puissance est le Père ; la Puissance est le Fils ; l'Esprit de Puissance est l'Esprit Saint » **P. G.**, t. 45, col. 1317 A ; saint GR. de Naz., Or. XXIII, § 11 : « Le Vrai, la Vérité, l'Esprit de Vérité » **P. G.**, t. 35, col. 1164 A.

(35) Or. XXX [Theologica IV], § 20 ; **P. G.**, t. 36, col. 129 A.

(36) *Contre Eunomius*, 11, 17 ; **P. G.**, t. 36, col. 605 B.

(37) S. Cyrille d'Alexandrie, *Trésor*, assert. XXXIII ; **P. G.**, t. 75, col. 572 AB ; saint Jean Dam., *Des Images*, III § 18 ; **P. G.**, t. 94, col. 1337 D-1340 B ; *De la foi orth.*, I, 13 ; **P. G.**, t. 94, col. 856 B.

(38) S. Gr. de Naz., Or. XXXI [Theologica] § 9 ; **P. G.**, t. 36, col. 144 A.

(39) Voir l'expression *eis aidiov ephansin* chez Georges de Chypre ; *Tomos pisteos*, **P. G.**, t. 14, col. 241 A ; *Omologia* : *ibid.*, col. 250 A ; *Apologia*, *ibid.*, col. 266-267 ; *Peri tes ecporeseos tou Agiou Pneumatos*, *ibid.*, col. 290 C 300 B.

(40) *Ep. 38* (alias 43), § 4 ; **P. G.**, t. 32, col. 332 A. Voir aussi, chez saint Grég. de Nyssa, deux passages dans le 1^{er} livre *Contre Eunomius*, **P. G.**, t. 45, col. 369 A et 416 C.

(41) Par exemple, la formule pneumatologique du *Synodicon* de saint Taraise, lu au VII^e Concile, où la distinction entre le plan de la subsistance et celui de la manifestation éternelle n'est pas marquée.—Mansi, *Coll. concil.*, XII, col. 1122.

VLADIMIR LOSSK

Teachings and Examples from the Life of the Blessed Abba Euthymius the Great

14. When, in the seventy-fifth year of St. Euthymius's life the Fourth Ecumenical Council for the understanding of the mysteries of Christ met together at Chalcedon the blessed Abba dispatched two of his disciples to attend it with his blessing: Stephen, Bishop of Jamnin, and John, Bishop of Saratsin (for Bishop Peter Aspevetus had by that time departed this life).

And so it came to pass that, taking the definition of the faith compiled by the Fathers of Chalcedon, they immediately set out to show it to their spiritual father and teacher Euthymius, to make certain of the infallibility and orthodoxy of that which was set forth and not to expose themselves to the risk of anathema. Saint Euthymius, on reading this statement of the faith, declared it to be in accordance with the creeds of the previous Councils as well as with the general Tradition of the Holy Orthodox Church. For all the Eastern Church, not only for the monks of Palestine, there was no more valued witness than the news that the great and God-bearing Abba Euthymius had accepted the definition of the faith given at Chalcedon.

This is why Holy Church sings: "Father Euthymius, your life is most exquisite and your faith truly orthodox. For by spiritual striving did you attain

to the loftiest vision and did become the habitation of great wisdom, honouring the one Christ of the Trinity in two natures; even to Whom we beg you to pray for our souls" (The versicle "Lord, I have cried...").

15. It was told of Abba Euthymius that, shortly after the Council of Chalcedon, Theodosius, the false Patriarch of Jerusalem, sent to him the archimandrites Elpidius and Gerontius, inviting him to unite with him and accept the Eutychian heresy. Abba Euthymius answered the messengers in wrath and sorrow: "God forbid that I should become the ally of Theodosius in the unjust shedding of the blood of priests or in his heresy!"

16. There was a plan to accuse St. Euthymius in this way: "You are in agreement with the Nestorian heresy since he also maintains the two natures of Christ, as the Council of Chalcedon confirmed."

Abba Euthymius answered: "I have not yet had time to acquaint myself with all that the Council has determined on individual questions. In its definition of the faith, however, I have found no dogma worthy of condemnation. It praises the faith of the 318 Holy Fathers who foregathered at Nicea and confesses that it follows this faith unshakably and truly. It teaches us to follow the 150 Holy Fathers who foregathered

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КОНФЕРЕНЦИЯ

ВСЕХ ЦЕРКВЕЙ
И РЕЛИГИОЗНЫХ
ОБЪЕДИНЕНИЙ
в СССР,

посвященная вопросу
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I



ДЕЯНИЯ СОВЕЩАНИЯ
глав и представителей
автокефальных
православных церквей



ПОМЕСТНЫЙ
СОБОР
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